THE TENETS OF FAITH

Shaykh Muhammad Ibn Saalih Al-'Uthaimeen

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Foreword

All praise be to Allaah alone. May Allaah extol and [shower] blessings of peace upon him, after whom there will be no other Prophet; and upon his Family and Companions.

To continue:

I was presented with this concise and valuable [treatise] concerning the tenets of faith *('aqeedah),* compiled by our brother, the erudite scholar, the noble shaykh - Muhammad ibn Saalih al-'Uthaymeen. I listened to it all and found that it encompassed an explanation of the creed of *Ahlus-Sunnah wal-Jamadah* in the issues of the *tawheed* of Allaah and His Names and Attributes, as well as in the Angels; the Books; the Messengers; the Last Day; and Divine Decree, both the good and the evil [consequences] thereof. Indeed he has done well in compiling it and has brought benefit by mentioning in it that which the seeker of knowledge and every Muslim is in need of, regarding belief in Allaah; His Angels; His Books; His Messengers; the Last Day; and Divine Decree, both the good and evil [consequences] thereof. He has included in it points of benefit connected to the actual creed, which are not to be found in many of the books that are authored on this topic.

So may Allaah reward him with goodness; increase him in knowledge and guidance; cause this, and his other writings, to be of benefit; and make us

and him and all our brothers rightly-guided and guiding, and those who invite to Allaah upon sure knowledge. Indeed He is the One Who hears and the One Who is near.

Dictated by one in dire need of Allaah the Exalted: 'Abdul-'Azeez bin 'Abdullaah bin Baaz; may Allaah grant him forgiveness. May Allaah extol and send blessings and peace upon our Prophet Muhammad; and upon his Family, Companions and followers.

Introduction

All praise be to Allaah, Lord of the worlds, Who made the end [best] for the god-fearing, and Who shows no enmity except to the transgressors. I bear witness that none has the right to be worshipped except Allaah alone, having no partner and possessing true and evident sovereignty. I bear witness that Muhammad is His Slave and Messenger; the seal of the Prophets and the leader of the god-fearing. May Allaah extol and send blessings and peace upon him, his Family, Companions, and all those who follow them upon goodness, until the Day of Resurrection.

To continue:

Allaah the Exalted sent His Messenger Muhammad *sallallaahu 'alayhi wa sallam* with the guidance and the Religion of truth, as a mercy to the creation, an example for the doers of good, and a proof upon the whole of mankind. Through him, and what was revealed to him - namely the Book and the Wisdom - Allaah explained to mankind everything which contained betterment and firmness for the worshippers with regards to their religious and worldly affairs; such as sound beliefs, righteous conduct, virtuous morals and sublime ethics. Indeed the Prophet *sallallaahu 'alayhi wa sallam* left his nation upon:

قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لَيْلُهَا كَنَهَارِهَا لاَ يَزِيغُ عَنْهَا
بَعْدِي إِلاَّ هَالِكٌ

"A dear path, its night is like its day; no one deviates from it except that he is destroyed""[1]

This [path] was traversed upon by the nation *(ummah)* that responded to Allaah and His Messenger - they being the best of creation - the Companions, their Followers and those who followed them in goodness. They established His Sacred Law *(shareeah)* and clung firmly to His guidance, in beliefs, manners and morals, thereby becoming that party that will never cease to be victorious upon the truth, not being harmed by those who seek to harm or oppose them, until the Command of Allaah comes and they are like that.

So we - and all praise is for Allaah - are following in their footsteps and, supported by the Book and the *Sunnah,* are guided by their examples. We state this only by way of proclaiming the bounty of Allaah the Exalted and by way of clarifying what every Muslim should be upon. We ask Allaah the Exalted to strengthen us and our Muslim brothers with a firm statement, in both this world and in the Hereafter, and that He grants us mercy from Himself; for indeed He is the Bestower.

It is due to the importance of this topic and the fact that people have differed about it, that I desired to write a summary of our creed - the creed of *Ahlus-Sunnah wal-Jamaa'ah* - which is: To believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and Divine Decree; both the good and the evil [consequences] thereof. We ask Allaah the Exalted that He makes it exclusively for His Countenance, agreeing to His good pleasure, and of benefit to His servants.

1. Reported by Ibn Maajah (no.43) and others. It was declared to be authentic *(saheeh)* by the *hadeeth* specialist *(muhaddith)* of our age, Shaykh Muhammad Naasirud-Deen al-Albaanee, in *as-Saheehah* (no.937).

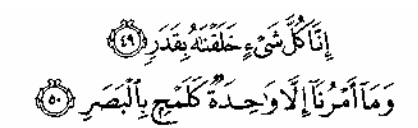
The Foundation

As for the foundation of the Islaamic *'aqeedah*, it is to believe in Allaah; His Angels; His Books; His Messengers; the Last Day; and Pre-Decree, both its good and evil [consequences]. The proofs for these foundations are mentioned in the Book of Allaah and the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam.* In His Book, Allaah the Exalted said:

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ
ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ

"It is not righteousness that you turn your faces to the east or the west. Rather, righteousness is the righteousness of those who believe in Allaah; the Last Day; the Angels; the Books; and the Prophets." [Soorah al-Baqarah 2:177]

Allaah said concerning Pre-Decree:



"We have created everything in accordance with a pre-decreed measure. And Our Command is but one, as the twinkling of an eye." [Soorah al-Qamar 54:49-50]

2. This chapter has been added by the translator, from the Shaykh's collection of legal verdicts and treatises, entitled: *Majmoo' Fataawaa wa Rasaa'il* (5/106).

In the *Sunnah* of Allaah's Messenger *sallallaahu 'alayhi wa sallam,* the Prophet *sallallaahu 'alayhi wa sallam* said in response to [the angel] Gabriel *(Jibreel)*, when he asked him about faith:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

"It is *to believe in Allaah; His Angels; His Books; His Messengers; the Last Day; and it is to believe in Pre-Decree; both the good and the evil consequences thereof."*

Reported by Muslim (no.8).

Belief in Allaah

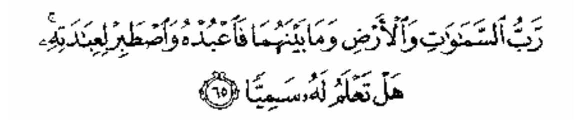
Our *'aqeedah* is: To believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and Divine Decree; both the good and the evil [consequences] thereof.

* We believe in the Lordship *(ruboobiyyah)* of Allaah the Exalted; meaning that He alone is the Lord, the Creator, the Sovereign -Master, and the Manager of all affairs.

* We believe in the Worship and Divinity *(uloohiyyah)* of Allaah the Exalted; meaning that He is the only Deity *(ilaah)* deserving of worship, and that whatever else is worshipped besides Him is false.

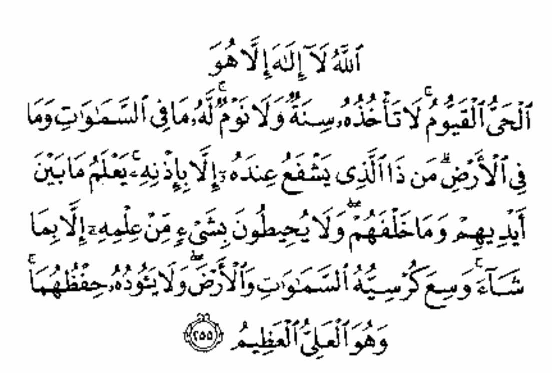
* We believe in His Names and Attributes *(al-asmaa was-sifaat);* meaning that to Him alone belong the most beautiful Names and the Attributes of completeness and perfection.

* We believe in His Oneness *(wahdaaniyyah)* in all of this; meaning that He has no partner or equal in His Lordship, nor in His Worship, nor in His Names and Attributes. Allaah states [about these three points]:



"Lord of the heavens and the earth and all that is between them, so worship Him and patiently persevere in the worship of Him; do you know of any equal to Him." [Soorah Maryam 19:65]

- We believe that He is:



"Allaah, none deserves to be worshipped except Him; the Ever-Living, Ever-Sustaining. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and the earth. Who is there that can intercede with Him, except by His permission? He knows what is before them and what will be after them and they do not encompass anything of His knowledge, except for what He Wills. His Footstool (fcwrsee)[3] extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." [Soorah al-Baqarah 2:255]

3. Ibn 'Abbaas, *radiallaahu 'anhu,* stated: "The tersee is the place of the Feet." This was reported by at -Tabaree in his To/seer (3/110) and al-Haakim in *al-Mustadrak* (2/282), who graded it *saheeh.* Consult: *Mukhtasar al-'Uluww* (no.45) of al-Albaanee.

The statement ascribed to Ibn 'Abbaas in which he states that the *kursee* refers to Allaah's knowledge, is an inauthentic *(da'eef)* report from him - as the scholar and *hadeeth* master *(haafidh),* Ibn Taymiyyah, stated in *Majmoo'Fataawaa* (6/584); and as Shaykh al-Albaanee showed in *as-Saheehah* (no.109).

- We believe that:

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ
هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ
﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

"He is Allaah, none has the right to he worshipped except Him; the Knower of the unseen and the seen, the Most-Merciful, the Bestower of Mercy. He is Allaah, besides Whom none has the right to be worshipped, the Sovereign, the Perfectly-Pure, the Source of Peace, the Keeper of Faith, the Guardian, the Exalted in Might, the Subduer, the Sublime. Glory be to Allaah above what they ascribe to Him. He is Allaah, the Creator, the Maker, the Fashioner, to Him belong the most beautiful Names. Whatever is in the heavens and the earth glorify Him. He is the Exalted in Might, the Wise." [al-Hashr 59:22-24]

- We believe that His is the sovereignty of the heavens and the earth:



يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا
وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ
وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

"He creates whatever He Wills, bestows female children upon whom He Wills and male children upon whom He Wills. Or He makes them both male and female, and renders barren whom He Wills. Indeed He is the All-Knowing, the All-Able." [ash-Shooraa 42:49-50]

- We believe that:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ
وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾

"There is nothing like Him, He is the All-Hearing, the All-Seeing. To Him belong the keys of the heavens and the earth, He enlarges or restricts provisions to whosoever He Wills. Indeed, over everything, He is All-Knowing." [ash-Shooraa 42:11-12]

- We believe that:

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾

"There is no creature that moves upon the Earth, except that its sustenance depends upon Allaah. He knows its dwelling and its resting place. All of this is in a clear Book." [Hood 11:6]

- We believe that:

وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى
ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

"With Him are the keys to the Unseen, none knows them except Him. He knows what is on the land and in the sea; and not a leaf falls, *except* that He knows it. Nor is there a grain in the darkest depths of the Earth, nor a thing moist or dry, *except that* it is [recorded] in a clear Book." [al-An'aam 6:59].

إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾

"Indeed Allaah [alone] has knowledge of the Hour, sends down the rain, and knows what is in the wombs. And no soul knows what it will earn tomorrow, nor does it know in what land it shall die. Indeed Allaah is All-Knowing, All-Aware." [Soorah Luqmaan 31:34]

- We believe that Allaah speaks whatever He Wills, whenever He Wills, however He wills:

وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾

"And to Moses Allaah spoke directly." [Soorah an-Nisaa 4:164]

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَـٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ

"And when Moses came to Our appointed place, and his Lord spoke to Him." [Soorah al-A'raaf 7:143]

وَنَـٰدَيْنَـٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَـٰهُ نَجِيًّا ﴿٥٢﴾

"And We called him from the right side of the Mountain and drew him near, confiding with him." [Soorah Maryam 19:52]

- We believe that:

لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَـٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـٰتُ رَبِّى

4. This not only includes knowing the sex of the child, but also whether it will be happy or sad; rich or poor; etc. - as the Shaykh, *hafidhahullaah,* explained in *Majmoo Fataawaa wa Rasaa'il* (5/273-274).

"If the ocean were ink for [writing] the Words of my Lord, the ocean would be exhausted before my Lord's Words come to an end." [Soorah al-Kahf 18:109]



"And if all the trees upon the Earth were pens, and the ocean [were ink], replenished thereafter with seven [more] oceans, the Words of Allaah would [still] not be exhausted. Indeed Allaah is the Exalted in Might, the Wise." [Luqmaan 31:27]

● We believe that His Words are the most perfect of words; the most truthful in informing, most just in rulings, and best in narrating:

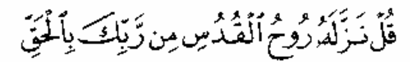
وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

"And the Word of your Lord has been fulfiled in truth and justice." [Soorah al-An'aam 6:1 15]

وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾

"And who is truer in speech than Allaah." [an-Nisaa 4:87]

● We believe that the Noble Qur'aan is the Word of Allaah the Exalted, which He truly spoke and communicated to Jibreel, who then descended with it upon the heart of the Prophet *sallallaahu 'alayhi wa sallam:*



"Say: the Holy Spirit [Jibreel] has descended with it from your Lord, in truth." [Soorah an-Nahl 16:102]



"It is the Revelation from the Lord of the worlds, brought down upon your heart by the Faithful Spirit, that you may be of the warners, in a clear Arabic tongue." [ash-Shu araa 26:192-195]

● We believe that Allaah the Mighty and Majestic is high above His creation by His Divine Essence *(dhaat)* and by His Attributes *(sifaat),* because Allaah the Exalted states :

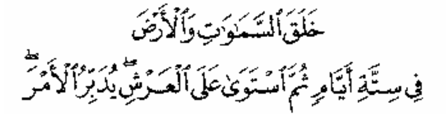
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥

"And He is the Most High, the Great." [Soorah al-Baqarah 2:255]

وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ١٨

"And He is the Supreme, above His servants; He is All-Wise, All-Aware." [Soorah al-Anaam 6:18]

● We believe that He:

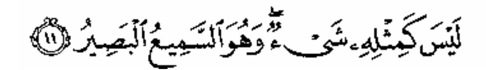


"Created the heavens and the earth in six days, then ascended over the Throne; managing the affairs." [Soorah Yoonus 10:3]

His ascending *(istawaa)* over the Throne means that He is above it by His *dhaat;* it is a particular ascending that befits His majesty and greatness. No one knows *how* Allaah ascends, except Him.[5]

5. Imaam Maalik, *rahimahullaah,* was asked: How does *istawaa* occur? So he replied: *"Istawaa* is not unknown; how is not comprehendable; belief in it is obligatory; and asking about it is an innovation," Reported by al-Bayhaqee in *al-Asmaa was-Sifaat* (p.516); its chain is excellent as *haafidhfon* Hajr stated in *Fathul-Baaree* (13/406).

● We believe that Allaah the Exalted is with His creation and He is over His Throne. He knows their condition, hears their speech, sees their actions, manages their affairs, sustains the poor and grants relief to the devastated. He grants dominion to whoever He Wills, removes it from whoever He Wills, honours whom He Wills and debases whom He Wills. In His Hand is all good and He has power over all things. So when His affair is like this, then he truly is with His creation; even though He - in reality - is above them over His Throne:



"There is nothing like unto Him; He is the All-Hearing, the All-Seeing." [Soorah ash-Shooraa 42: II].[6]

We do not say as the Incarnationists *(hulooliyyah)* from *thejahmiyyah* and others say: 'That He is with His creation upon the Earth.' We believe that whoever says this is an unbeliever *(kaafir)*, or a deviant, because he has described Allaah with what is unbefitting to Him of defects.[7]

6. Imaam Maalik, *rahimahullaah,* said: "Allaah is above the heavens and His knowledge is everywhere; nothing is hidden from Him." Reported by Aboo Daawood in his *Masaa'il* (p.263) and its chain of narration is *saheeh.*

   Ibn al-Mubaarak, *rahimahullaah,* was asked: How do we know our Lord? So he replied: "Above the seven heavens, over His Throne. We do not say as the *Jahmiyyah* say: That He is here upon the Earth." Reported by ad-Daarimee in *ar-Radd 'alal-Jahmiyyah* (p.50), and the narration is *saheeh.*

   Consult: *Mukhtasar al-'Uluww* (nos.130,150) of Shaykh al-Albaanee.

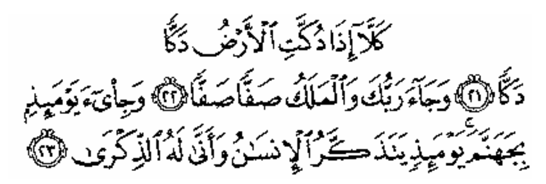
7. The Shaykh said in *Majmoo'Fatawa a wa Rasaa'il* (1/133): "As for the one who says: Allaah is everywhere.' If he means [that He is everywhere] by His Essence *(dhaat),* then this is disbelief *(kufr)* For it is denying what is proven by the textual proofs, as well as the intellectual and natural proofs, which is that Allaah the Exalted is high above everything, and that He is above the Heavens, above His Throne."

● We believe in what His Messenger *sallallaahu 'alayhi wa sallam* informed about Him that each and every night, when only the last third of the night remains, He descends to the sky and says:

مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟
مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

> *'"Whoever is supplicating to Me, I shall respond to him; whoever is asking Me, I shall answer; and whoever is seeking forgiveness from Me, I shall forgive him.'*

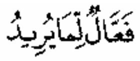
● We believe that Allaah, the Most Perfect, Most High, will come on the Day of Judgement to judge between His servants, as Allaah said:



> **Nay indeed! When the earth has been levelled; pounded and crushed. And your Lord comes; and the angels, rank upon rank. Brought within view that Day, will be Hell. That Day will man then remember; but what good to him will be the remembrance."** [Soorah al-Fajr 89:21-23]

[THE WILL OF ALLAAH]

● We believe that He the Exalted:



"Does whatever He Wills." [Soorah Hood 11:107]

● We believe that Allaah's Will *(iraadah)* is of two types:- **Universal**

8. Reported by al-Bukhaaree (no.1145) and Muslim (no.758).

(kawniyyah): So whatever occurs, happens only by His Will. It is not necessary that what occurs is actually liked by Allaah. Thus, it is similar in meaning to volition *(mashee'ah);* as in Allaah's statement:

وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

"And if Allaah had so wished, they would not have fought each other, but Allaah does whatever He Wills." [al-Baqarah 2:253]

إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ هُوَ رَبُّكُمْ

"If Allaah Wills to lead you astray, He is your Lord." [Soorah Hoodll:34] [9]

Legislated ***(shar'iyyah):*** It is not necessary that this Will should occur. This Will does not happen, except in what He loves and desires; such as in Allaah the Exalted's statement:

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ

"Allaah desires to forgive you." [Soorah an-Nisaa 4:27] [10]

9. Shaykh 'Abdul-'Azeez bin Baaz, *mhimahullaah,* stated it in his annotations to *Tanbeehaatul-Lateefah* of Imaam as-Sa'dee (p.41): "As for this Will, then nothing fails to fall under it. Thus, both the Muslim and the *kaafir* fall under this Universal Will; as do acts of obedience and disobedience, provisions and life-spans. They all occur by the Will of Allaah and what He determines."

10. Shaykh Ibn Baaz, *rahimahullaah,* said about the Legislated Will (p.41): "This covers what the Lord loves and is pleased with. This Will does not necessarily mean that what He Wills must occur, rather, it may or may not occur. So, for instance, Allaah the Exalted Wills that He should be worshipped and obeyed. Yet some worship and obey Him, whilst others do not. This should demonstrate that the two Wills are combined together in the obedient person, but in the sinner it is only the Universal Will, since Allaah did not desire for Him to sin, rather He forbade him from it... Thus, whoever understands the difference between these two types of Wills should be safe from the doubts that have caused feet to slip and intellects to stray."

● We believe that both His Universal and Legislated Will follow on from His Divine Wisdom *(hikmah)*. So all that He decrees to occurs, or legislates as an act of worship for His servants, is done for a wise purpose and accords with His Divine Wisdom; whether we comprehend it or not:

أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ﴿٨﴾

"Isn't Allaah the most just of Judges?" [Soorah at-Teen 95:8]

وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

"And who is better in Judgement than Allaah, for a people who have certainty of faith." [Soorah al-Maa'idah 5:50]

● We believe that Allaah loves His devout servants *(awliyaa)* and they love Him:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ

"Say: If you do love Allaah, follow me [i.e. the Prophet] and Allaah will love you." [Soorah Aal-'Imraan 3:31]

فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥ

"Allaah will bring a people whom He will love and who love Him." [Soorah al-Maa'idah 5:54[

وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾

"Allaah loves the patiently-persevering." [Aal-'Imraan 3:146]

وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

"And act with justice; for indeed Allaah loves theose who act justly." [al-Hujuraat 49:9]

وَأَحْسَنُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ

"And do good; for indeed Allaah loves those who do good." [Soorah al-Maa'idah 5:93[

● We believe that Allaah is pleased with those actions and statements that He has legislated and detests those that He has prohibited:



"If you disbelieve, surely Allaah is in no need of you; yet He is not pleased with disbelief for His servants. If you are thankful, this pleases Him." [Soorah az-Zumar 39:7]

وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ فَثَبَّطَهُمۡ وَقِيلَ ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ ٤٦

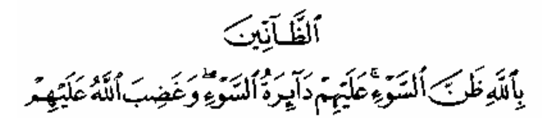
"But Allaah disliked their going forth. So He kept them back, and it was said to them: Remain with those who remain behind." [Soorah at-Tawbah 9:46]

● We believe that Allaah is pleased with those who have faith *(eemaan)* and do righteous actions *('amalus-saalih):*

رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ لِمَنۡ خَشِيَ رَبَّهُۥ ٨

"Allaah is well-pleased with them, and they are well-pleased with Him. This is for whoever fears his Lord." [al-Bayyinah 98:8]

» We believe that Allaah is angry with those who deserve His anger and wrath, such as the unbelievers and others:



"Those who assume about Allaah evil-natured assumptions, upon them is a misfortune of evil nature; and Allaah has become angry with them." [Soorah al-Fath 48:6]

"But whoever opens his heart to disbelief, on them is Allaah's anger and for them is an tremendous torment." [an-Nahl 16:106]

[FURTHER ATTRIBUTES OF ALLAAH][11]

- We believe that Allaah the Exalted has a noble and majestic Face:

"And there will remain the Face of your Lord, possessing majesty and honour." [Soorah ar-Rahmaan 55:27]

11. Imaam at-Tirmidhee, *rahimahullaah,* stated in his famous Sunan (3/266-268); after quoting a *hadeeth* mentioning Allaah's Hand:

"It has been stated by more than one person from the people of knowledge about this *hadeeth* and other similar *ahaadeeth* concerning the Divine Attributes - such as the Lord, the Blessed and Exalted, descending to the lowest heaven of the world each and every night - they said: Affirm the narrations concerning them, have faith in them, do not imagine them, nor ask how they are. The likes of this has been reported from Maalik ibn Anas, Sufyaan ibn 'Uyaynah and 'Abdullaah ibn al-Mubaarak. They said concerning these *ahaadeeth:* 'Leave them as they came, without asking how.' This is the saying of the people of knowledge from Ahlws-Sunnoh *wal-}amaa'ah.* As for the *Jahmiyyah,* they reject these narrations and say that this is resemblance *(tashbeeh).* However, Allaah the Exalted mentioned in various places in His Book [His Attribute of] Hand; Hearing and Seeing, but the *Jahmiyyah* give a figurative interpretation *(tawed)* to these verses and explain them in a manner other than how they are explained by the people of knowledge. They say: Indeed, Allaah did not create Aadam with His Hand. They say: The Hand [of Allaah] actually means His Power! Ishaaq ibn Ibraaheem said: Resemblance is when someone says: Allaah's Hand is like my hand, or His Hearing is like my hearing. So if someone says this, then this is resemblance. But if someone says what Allaah says: Hand, Hearing, Seeing; and he does not ask how they are, nor does he say that Allaah's Hearing is like my hearing, then this is not resemblance."

● We believe that Allaah the Exalted has two generous and great Hands:

بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

Nay both His Hands are wide open; He spends how He pleases."
[Soorah al-Maa'idah 5:64]

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ

"They have not made a just estimate of Allaah. The entire earth will be [within] His grip on the Day of Resurrection, and the Heavens will be rolled up in His right Hand." [az-Zumar 39:67]

● We believe that Allaah has two real Eyes; due to Allaah the Exalted's statement:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا

"**Build the ark under Our Eyes as We reveal.**" [Hood 11:37] The

Prophet *sallallaahu 'alayhi wa sallam* said:

حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى
إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

"His veil is light; if He were to *uncover it, the splendour from His Face would annihilate the creation as far as His vision extends."*[12]

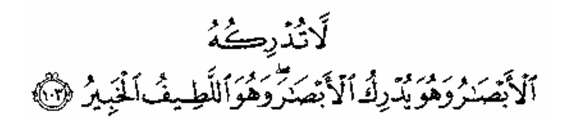
There is a scholarly consensus *(ijmaa')* from *Ahlus-Sunnah* that Allaah has two Eyes, and this is supported by the statement of the Prophet *sallallaahu 'alayhi wa sallam* in which he said about the *Dajjaal:*

12 Reported by Muslim (no 175) and Ibn Maajah (no 195)

إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ

"He is *one-eyed, whereas your Lord is not one-eyed.*

- We believe about Allaah the Exalted that:



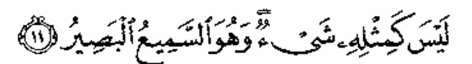
"Sight cannot perceive Him, but He perceives [all] sight. And He is the Sub tie, the All-Perceptive." [Soorah al-An'aam 6:103]

- We believe that the believers will see their Lord on the Day of Resurrection:



"On that Day some faces shall be radiant, gazing upon their Lord." [Soorah al-Qiyaamah 75:22-23]

- We believe that there is nothing similar to Allaah the Exalted because of His Attributes of complete perfection:



"There is no similitude to Him, and He is the All-Hearing, the All-Seeing" [Soorah ash-Shooraa 42:11]

- We believe that due to the perfection of His Life and Self-Subsistence:

لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ

"Neither slumber nor sleep overtakes Him." [al-Baqarah 2:255]

13. Reported by al-Bukhaaree (13/91) and Muslim (no.2193). The consensus referred to was recorded by Abul-Hasan al-Ash'aree in *al-Ibaanah* (p.9) where he stated: "He has two Eyes, without [inquiring] how."

● We believe that due to His perfect justice, He oppresses no one.

● And that he is never heedless of His servants' actions, because of His perfect watchfulness and omniscience.

● We believe that He is capable of doing anything in the Heavens and the Earth, because of His perfect knowledge and power:

إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾

"His command, when He intends a thing , He says to it: 'Be,' and it is." [Soorah Yaa Seen 36:82].[14]

● We believe that He never becomes weary or weak, because He possesses perfect strength:

14. Ibn Abil-'Izz, *rahimahullaah,* said in *Sharhul-'Aqeedatit-Tahaawiyyah* (p.137), in the course of his discussion about the following verse:

وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

"And Allaah, over each thing, is omnipotent; all-powerful." [al-Baqarah 2:284]

"This includes all that is possible. As for what is in intrinsically impossible - such as there being a thing that exists and does not exist at one and the same time - then, this has no reality, nor is its existence conceivable, nor is it termed *'a thing,'* by agreement of the intelligent ones. Included in this category is: [Allaah] creating the likes of Himself, making Himself non-existent, and other impossibilities."

This also serves as a reply to the question posed by some: 'Can Allaah create a stone that He is unable to lift?' The argument being that if If Allaah cannot create such a stone, He is not all-powerful; but if He can, then likewise He in not all-powerful. The fallacy of this argument lies in the fact that such an affair is, in itself, impossible and exists only in the minds of certain people. And not all that the mind conjures-up has an existence that is possible, nor is it always termed *'a thing.'*

Also consult: *Majmoo' Fataawaa* (8/8-10) of Ibn Taymiyyah.

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾

"Indeed We created the heavens and the earth and all that is between them, in six days, and no weariness touched Us."
[Soorah Qaaf 50:38]

● We affirm those Names and Attributes that Allaah affirmed for Himself, or which His Messenger *sallallaahu 'alayhi wa sallam* affirmed for Him. But we absolve ourselves from two great dangers:-

1. Resemblance *(tamtheel):* Which is to believe with the heart or state with the tongue that Allaah's Attributes are like the attributes of His creation;[15] and 2. Inquiring How *(takyeef):* It is to believe in the heart or state with the tongue that such and such is how the Attributes of Allaah actually are.

● We believe in negating whatever Allaah negated from Himself, or whatever was negated from Him by His Messenger *sallallaahu 'alayhi wa sallam;* and [we believe] that this negation encompasses an affirmation of its complete and perfect opposite.[16]

15. Nu'aym ibn Hammaad - the *shaykh* of Imaam al-Bukhaaree - stated: "Whoever resembles Allaah to His creation, has disbelieved; and whoever rejects what Allaah has described Himself with, has disbelieved There is no resemblance in what Allaah has described Himself with, or what His Messenger has described Him with " Reported by adh-Dhahabee in *al-'Uhiww lil-'Aliyyil-Ghaffaar* (p 97) Its chain was declared to be *saheeh* in *Mukhtasar al-'Uluww* (p 184)

16. The Shaykh, *hafidhahullaah,* gave an example of this in *Fathu Rabbul-Bariyyah* (p 37), saying: "From that which Allaah negates from Himself is oppression What is meant by this is a denial that Allaah oppresses, whilst affirming its perfect opposite; which is Allaah's complete and perfect justice Likewise, He negates from Himself weariness So what is intended is a denial of fatigue, along with affirming its perfect opposite; which is complete and perfect strength and ability "

- We hold that traversing this path is a necessary obligation. This is because whatever Allaah affirms for Himself, or negates from Himself, then it is information *(khabar)* that Allaah has informed [us] of about Himself. And He - the Most Perfect - is the most knowledgeable about Himself, the most truthful in speech and the best in relating; whereas the servants do not encompass knowledge of Him.

[Furthermore] whatever His Messenger affirms for Him or negates from Him, then it [too] is information about Allaah. And the Prophet *sallallaahu 'alayhi wa sallam* is the most knowledgeable of mankind about his Lord, the sincerest of the creation, the most truthful of them and the most eloquent of them. So the speech of Allaah the Exalted and His Messenger *sallallaahu 'alayhi wa sallam* begets perfect knowledge, truthfulness and clarification. So there should be no excuse for rejecting it nor any hesitation in accepting it.[17]

17. Shaykh 'Abdur-Rahmaan as-Sa'dee, *rahimahullaah,* said in *Tanbeehaatul-Lateefah* (p.18):

 "Speech will fall short in clarity of meaning for [any one of] three reasons: Either the speaker is ignorant and lacks knowledge; or he lacks eloquence and expression; or he lies and distorts. However, the texts of the Book and the *Sunnah are,* from every angle, free from such deficiencies. The Speech of Allaah and His Messenger are the height of clarity and expression and are the pinnacle of truthfulness."

The Sources

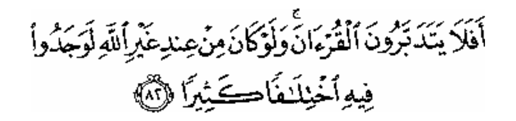
● All that we have mentioned about Allaah's Attributes - whether in brief or in detail, or by way of affirmation or negation - then we have in doing so relied upon the Book of our Lord, the *Sunnah* of our Prophet, and what the Pious Predecessors *(Salaf)* of this nation and the scholars of guidance after them, traversed upon.

● We hold that it is obligatory to leave the texts of the Book and the *Sunnah,* concerning this [matter], upon their literal and real meaning, in a manner befitting to Allaah the Mighty and Majestic.

● We absolve ourselves from the path of those who distort [the texts] from what Allaah or His Messenger intended; from the path of those who divest the meanings intended by Allaah and His Messenger; and from the path of the extremists who resemble [Allaah to His creation] or who burden themselves by seeking to ascertain how the Divine Attributes are.

[THE REVELATION IS FREE FROM CONTRADICTIONS]

● We know for certain that whatever is in the Book of Allaah the Exalted or the *Sunnah* of His Prophet *sallallaahu 'alayhi wa sallam* is the truth and contains no contradictions. Allaah the Exalted said:

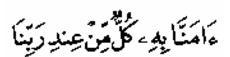


"Do they not deliberate over the Qur'aan? If it had been from other than Allaah, they would have found in it many discrepancies." [Soorah an-Nisaa 4:82]

This is because contradictory statements imply that some statements falsify others; and this is an impossibility with regards to what Allaah or His Messenger *sallallaahu 'alayhi wa sallam* have informed [us] of.

- Whoever claims that there are contradictions in the Book of Allaah, or the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam,* or between them both, [does so] due to having an evil intention and a deviant heart. He should therefore repent to Allaah the Exalted and desist from this.

- Whoever mistakenly thinks there to be contradictions in the Book of Allaah or the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam,* or between them both, then this is due to his deficient knowledge, or lack of understanding, or poor reflection. Therefore he should seek knowledge and strive in reflecting, until the truth becomes clear to him. If the truth is [still] not clear he should refer the affair to someone who knows, and he should cease entertaining [such contradictions], saying what those firmly grounded in knowledge say:



"We believe in it; all of it is from our Lord." [Aal -'Imraan 3:7]

He should know that there is no contradiction, nor any discrepancies, in the Book or the *Sunnah,* nor between them both.

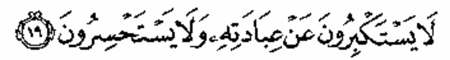
Belief in the Angels

● We believe in the angels *(malaa'ikah)* of Allaah and that they are:



"Honoured servants; they do not speak before He does and they act only by His command." [Soorah al-Anbiyaa 21:26-7]

● Allaah the Exalted created them; they are steadfast in worshipping Him and in obeying Him:



"They are not too proud to worship Him, nor do they grow weary of doing so.." [Soorah al-Anbiyaa 21:19]

● Allaah has concealed them from us so we cannot see them, but sometimes He discloses them to certain people. Thus, the Prophet *sallallaahu 'alayhi wa sallam* saw Gabriel *(Jibreel)* in his true form, he had six-hundred wings and filled the horizon.[18] [Once] Jibreel took the form a man who met and conversed with Mary. He [once] came to the Prophet *sallallaahu 'alayhi wa sallam,* whilst he was amongst his Companions, in the form of a man whom none recognised and who did not show any traces

18. Reported by al-Bukhaaree (nos.3232-3233).

of journeying; his clothes were extremely white and his hair was jet black. He sat facing the Prophet *sallallaahu 'alayhl wa sallam;* his knees touching the Prophet's knees and his palms on the Prophet's thighs - *sallallaahu 'alayhi wa sallam.* He conversed with the Prophet *sallallaahu 'alayhl wa sallam,* who informed his Companions that this man was Jibreel.[19]

● We believe that the angels are assigned certain duties:-

From them is **Jibreel** who is entrusted with the Revelation. He descends with it to whosoever Allaah selects from His Prophets and Messengers.

From them is **Meekaa'eel** who is entrusted with the rainfall and the [growth of] plants and vegetation.

From them is **Israafeel** who is entrusted with blowing the horn *(as-soor)* for the Fainting and for the Resurrection.

From them is the **Angel of Death** who is entrusted with taking the souls at the time of death.[20]

From them is the **Angel of the Mountains,** who is entrusted with them.

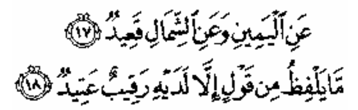
From them is **Maalik,** guardian of the Hellfire.

19. Reported by Muslim (no.8).

20. Some reports mention that his name is 'Izraa'eel; as at-Tabaree related in his *Tafseer* (20/175) from Qataadah and others. However, this name neither occurs in the Qur'aan, nor in any authentic *hadeeth;* therefore it is safer not to use it.

Consult: *al-Bidaayah wan-Nihaayah* (1/50) of Ibn Katheer and *Sharhul-'Aqeedatil-Waasitiyyah* (1/60) of Shaykh Ibn al-'Uthaymeen.

From them are angels who are entrusted with the embryos in the wombs. There are some who are responsible for safeguarding people, and others who write down people's actions; two angels for each individual:



"One sitting on his right and the other on his left. Not a word does he utter, except that there is an observer ready to record it." [Soorah Qaaf 50:17-18]

There are others responsible for questioning the dead in his grave. Two angels come to him asking him about his Lord, Religion and Prophet.[21]

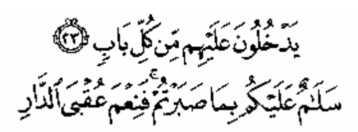


"Allaah will keep firm those who believe, with a word that is firm in this world and in the Hereafter. And Allaah will cause to deviate those who are wrongdoers; for Allaah does whatever He Wills." [Soorah Ibraaheem 14:27]

21. Reported by at-Tirmidhee (no 737), in which the names of the two angels are given as Munkir and Nakeer The *hadeeth* was declared to be sound *(hasari)* by Shaykh al-Albaanee in *as-Saheehah* (no 1391)

Point to Note: The texts of the Book and the *Sunnah* clearly prove that the Angels are physical entities and not mere abstract forces About this the Shaykh said in *Sharh Thalaathatil-Usool* (p 93): "There are some misguided people who deny that the angels are physical beings, claiming instead that they are merely an expression referring to the power of good inherent in created beings This view is a rejection of the Book of Allaah the Exalted, the *Sunnah* of the Messenger *sallallaahu 'alayhi wa sallam* and the scholarly consensus *(ijmaa)* of the Muslims "

From them are angels that are entrusted with the inhabitants of Paradise:



"They enter upon them from every gate, saying: Peace be upon you for that you patiently persevered. How excellent is your final abode." [Soorah ar-Ra'd 13:23-24]

The Prophet *sallallaahu 'alayhi wa sallam* informed [us] about the Most Frequented House *(al-baytul-ma'moor}*, which is in the Heavens:

يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إِذَا
خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرَ مَا عَلَيْهِمْ

"Every day seventy-thousand angels enter it [and in a narration: *pray in it] never returning there again."*[22]

22. Reported by al-Bukhaaree (no.2207) and Muslim (no. 162).

Imaam at-Tabaree reports in his *Tafseer* (11/27) that 'Alee *radiallaahu 'anhu* said about *al-baytul-ma'moor* "It is a house in the heavens which is directly above the *Ka'bah.* It is sanctified in the heavens, just as the House [i.e. the *Ka'bah]* is sanctified upon the earth."

Consult: *as-Saheehah* (no.477) of Shaykh al-Albaanee.

Belief in the Books

- We believe that Allaah the Exalted revealed Books to His Messengers as a proof upon mankind and as a directive to the workers of good; by it they are taught wisdom and are purified.

- We believe that Allaah the Exalted sent down with every Messenger a Book *(kitaab)*. He the Exalted said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَٰبَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

> **"Indeed We sent Our Messengers with the clear signs and We sent down with them the Book and the Balance so that people may uphold justice." [Soorah al-Hadeed 57:25]**

- From these Books, we know of:-

1. The Torah *(tawraat)* which Allaah revealed to Moses *'alayhis-salaam;* it was the greatest Book to be revealed to the Children of Israa'eel:

فِيهَا
هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ
هَادُوا وَالرَّبَّٰنِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِن كِتَٰبِ
اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

"In it was guidance and light which the Prophets who submitted themselves to Allaah, judged the jews with; as did the rabbis and the priests. To them was entrusted the preservation of the Book, and they were witnesses to it." [Soorah al-Maa'idah 5:44]

2. The Gospel ***(injeel)*** which Allaah the Exalted revealed to Jesus *'alayhis-salaam;* it was a confirmation of the Torah and a complement to it:

وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

"And We gave him the Gospel in which there was guidance and light; confirming the Torah that had come before it; a guidance and an admonition for the God-fearing." [al-Maa'idah 5:46]

وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ

"And to make lawful to you [i.e. the jews] certain things that were previously forbidden to you." [Soorah Aal-'Imraan 3:50]

3. The Psalms ***(zaboor)*** which Allaah the Exalted gave to *David 'alayhis-salaam.*

4. The Scriptures ***(suhoof)*** of Abraham and Moses, peace be upon them both.

5. The Glorious Qur'aan which Allaah revealed to His Prophet Muhammad *sallallaahu 'alayhi wa sallam;* the last of the Prophets. It is:

هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ

"A guidance to the people and a clear sign for the guidance, and a criterion between right and wrong." [al-Baqarah 2:185]

- The Qur'aan:

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ

"Confirms the Books that were before it and stands as a judge (ar. *muhaymin)* over them." [Soorah al-Maa'idah 5:48].[23]

- Through it Allaah abrogated all the previously Revealed Books and has guaranteed that He will protect it from any tampering or distortion:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

"Indeed it is We who sent down the Message and indeed We shall safeguard it." [Soorah al-Hijr 15:9]

[THE PREVIOUS BOOKS HAVE BEEN ALTERED AND CHANGED]

- As for the previous Books, they were only meant for a limited period of time which ceased with the revelation of that which abrogated it and which explained what it contained of distortions and alterations. This is why they were not protected from corruption and underwent distortions, additions and deletions:

مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ

"Amongst those who are Jews, there are some who distort words from their correct place." [Soorah an-Nisaa 4:46]

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ

23. The Shaykh, *hafidhahullaah,* said in *Majmoo' Fataawaa wa Rasaa'il* (5/120): "The meaning is that it is a judge over them. Consequently, it is not permitted to act upon any ruling contained in the previous Books, except what is correct from them and is approved of by the Qur'aan."

Also consult: *Tafieer Qur'aanul-'Adheem* (1/68) of Ibn Katheer.

ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ
فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ

"So woe to those who write the Book with their own hands and then say: 'This is from Allaah,' in order that they may sell it for a miserable price. So woe to them for what their hands have written and woe to them for their earnings." [al-Baqarah 2:79]

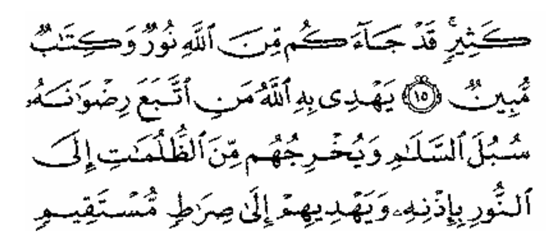
قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۖ
تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا

"Say: Who then sent down the book that Moses brought; a light and a guidance to mankind, which you [i.e. the jews] have made into separate sheets, disclosing parts of it but concealing much of it." [Soorah al-An'aam 6:91]

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ
مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ
مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

"Indeed, amongst them is a party that distort the Book with their tongues as they read it, so that you may think that it is part of the Book whereas it is not from the Book. And they say: 'This is from Allaah,' but it is not from Allaah; and they forge a lie against Allaah knowingly." [Soorah Aal-'Imraan 3:78-79]

يَٰٓأَهْلَ ٱلْكِتَٰبِ
قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا
كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن


كَثِيرٍ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ
مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ
سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

"0 people of the Book! Now there has come to you Our Messenger; explaining to you much of that which you used to conceal of the Book and overlooking much. Indeed there has come to you a light (ar. noor) from Allaah and a perspicuous Book, with which Allaah guides those who who seek His good pleasure to ways of peace; hringing them out of darkness into the light, by His permission, and guiding them to a straight path." [Soorah al -Maa'idah 5:15-16]

24. Imaam at -Tabaree *rahimahullaah,* states in his *Tafseer* (6/161), whilst discussing the intended meaning of Allaah's statement:

قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ

"Indeed, there has come to you a light from Allaah."

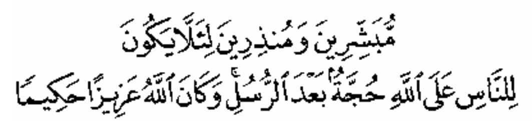
"By *light* Allaah means Muhammad *sallallaahu 'alayhi wa sallam,* through whom Allaah illuminated the truth, manifested Islaam and effaced polytheism *(shirk).* So he is a light for whoever seeks illumination from him, by which the truth is made evident. From his illuminating the truth is his clarifying to the Jews a great deal of what they used to hide in the Book."

Point to Note: That the Prophet *sallallaahu 'alayhi wa sallam* is a guiding *'light'* in no way entails that he possesses qualities of Divinity, or contradicts the fact that he is a human being; as is discussed later (p.44).

As for the *hadeeth* which allegedly states that the Prophet *sallallaahu 'alayhi wa sallam* - on being asked as to what was the first thing created - said: *"The light of your Prophet, 0 Jaabir! Allaah created it and then created everything else...*" This report is a fabrication. Indeed, *haafidh* as-Suyootee, *rahimahullaah,* stated in *al-Haawee lil-Fataawee* (1/500): "It has no chain which establishes it at all!"

The Messengers

● We believe that Allaah the Exalted sent to the people Messengers:



"Bringing good tidings and warning, that mankind may have no excuse against Allaah after the sending of the Messengers. And Allaah is All-Mighty, All-Wise." [an-Nisaa 4:165]

● We believe that the first of the Messengers was Noah and the last of them was Muhammad; may Allaah send blessings and peace upon them all:

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّينَ مِنۢ بَعْدِهِۦ

"Indeed We revealed to you, as We revealed to Noah and the Prophets after him." [Soorah an-Nisaa 4:163].[25]

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن
رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّينَ

25. That Noah *'alayhis-salaam* was the first Messenger is clearly stated in the *hadeeth* concerning the Intercession, which is reported by al-Bukhaaree (no. 7440) and Muslim (no. 194). As for Adam *alayhis-salaam*, he was a Prophet, not a Messenger. Consult: *Sharhul-'Aqeedatil-Waasitiyyah* (1/66) of Ibn 'Uthaymeen.

"Muhammad *sallallaahu 'alayhi wa sallam* is not the father of any man amongst you, but he is the Messenger of Allaah and the seal of the Prophets." [Soorah al-Ahzaab 33:40].

● The best of them is Muhammad; then Abraham; then Moses; then Noah; then Jesus, son of Mary. They have been particularised in Allaah's saying:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾

"And when We took a covenant from the Prophets, and from you, and from Noah, Abraham, Moses and Jesus son of Mary; We took from them a solemn covenant." [al-Ahzaab 33:7].[2]^

● We believe that the Sacred Law *(sharee'ah)* of Muhammad *sallallaahu 'alayhi wa sallam* incorporates the virtues of the Sacred Laws of those Messengers particularised with excellence, due to Allaah's saying:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ

26. A number of scholarly opinions exist concerning the difference between a Prophet *(nabee)* and a Messenger *(rasool)*. From them is what Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah,* said in *Kitaabun-Nubuwwaat* (p.255):

"A Prophet is someone who is informed by Allaah about something, and he conveys what Allaah revealed to him. If he is sent with it to those who reject Allaah's commands - so as to convey to them the Message of Allaah - then he is a Messenger. But if he follows the previous Sacred Law and is not himself ordered to convey the Message of Allaah [to the rejectors], then he is a Prophet, not a Messenger."

Point to Note: This, as well as the other definitions, concur upon the fact that: Every Messenger was a Prophet, but not every Prophet was a Messenger.

"Allaah has prescribed for you the same religion that He prescribed for Noah and which We revealed to you 0 Muhammad, and which He prescribed for Abraham, Moses and Jesus; that you should establish the Religion and not split-up into sects with regards to it." [Soorah ash-Shooraa 42:13]

- We believe that all the Messengers and Prophets were human beings *(bashr),* none of them had any qualities of Lordship. Allaah the Exalted said about Noah, who was the first Messenger:

وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ
أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ

***"I* do not say to you that *1* possess Allaah's treasures, nor do *I* know the unseen, nor do *I* say that *I* am an angel." [Hood 11:31]**

Allaah the Exalted ordered Muhammad *sallallaahu 'alayhi wa sallam*, who is the last of them, to say:

لَّآ أَقُولُ لَكُمْ
عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ

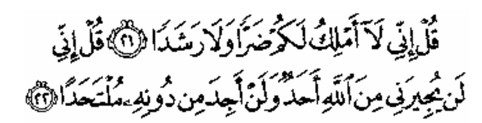
***"I* do not say to you that I possess the treasures of Allaah, nor do I know the unseen, nor do I say to you that I am an angel."** [Soorah al-An'aam 6:50]

And to say:

لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ

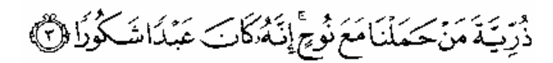
"I have no power to bring about benefit or harm for myself, except for what Allaah Wills." [Soorah al-A'raaf 7:188]

And to say:



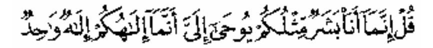
"Say: It is not in my power to cause you harm, or to bring you to correct guidance. Say: None can protect me from Allaah's punishment if I were to disobey Him, nor can I find refuge except in Him." [Soorah al -Jinn 72:21-22],[27]

- We believe that they were all slaves/servants of Allaah *('ibaadullaah)*, whom Allaah the Exalted honoured with Messengership and described with servitude *('uboodiyyah)* in the sublimest of contexts and by way of extolling them. So He said about Noah, the first of them:



"0 offspring of those whom We carried [on the Ark] with Noah! Indeed he was a grateful slave." [Soorah al-Israa 17:3]

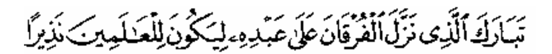
27. Imaam at -Tabaree explained in his acclaimed *Tafseer* (11/86), whilst discussing the following Qur'aanic verse:



"Say: I am a human like you, to whom it has been revealed that your deity to be worshipped is a single Deity.." [Soorah Fussilat 41:6]

"Allaah - may His mention be exalted - states: 0 Muhammad! Say to those people who have turned away from the Signs of Allaah, from amongst your nation: 0 you people! I am only a man from amongst the children of Adam like yourselves - in species *(jins),* form *(soorah)* and appearance *(hay'ah)* -1 am not an angel. It has been revealed to me that your object of worship , to whom it is correct to direct worship, is only One."

He said about the last of the Prophets and Messengers; Muhammad *sallallaahu 'alayhi wa sallam:*



"Blessed is He who sent down the Criterion [the Qur'aan] to His slave, that he may be a warner to the worlds." [al-Furqaan 25: 1]

He said about other Messengers:

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

"And **mention Our slaves Abraham, Isaac and Jacob;** possessors **of might and understanding."** [Soorah Saad 38:45]

وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾

"And remember Our slave, **David, endued with might. Indeed he was a penitent man."** [Soorah Saad 38:17]

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

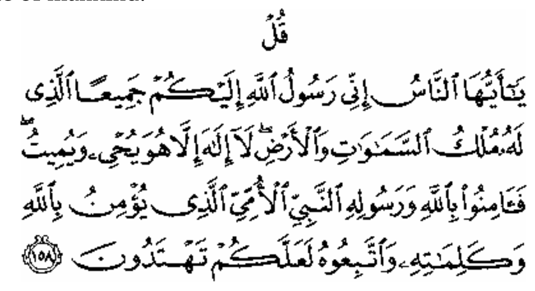
"And to David We bestowed Solomon. How excellent a slave! Indeed he was oft-returning in penitence." [Soorah Saad 38:30]

He said about Jesus, son of Mary:

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ

"He was no more than a slave **whom** We blessed, **and** We **made him an example for the children** of Israa'eel." [Soorah az-Zukhruf 43:59]

● We believe that Allaah the Exalted terminated Messengership with the Messengership of Muhammad *sallallaahu 'alayhi wa sallam;* whom He sent to the whole of mankind:



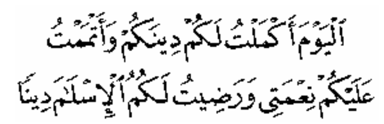
"Say: 0 mankind! Indeed I am the Messenger of Allaah sent to you all. To Him belongs the dominion of the Heavens and the Earth; none has the right to be worshiped except Him. He ordains life and death. So believe in Allaah and His Messenger, the unlettered Prophet who believes in Allaah and His Words; and follow him in order that you may be rightly-guided." [Soorah al-A'raaf 7:158]

● We believe that the Sacred Law revealed to the Prophet *sallallaahu 'alayhi wa sallam* is the Religion of Islaam that Allaah the Exalted has chosen for His servants, and that He will not accept from anyone a religion other than it, due to what He the Exalted states:

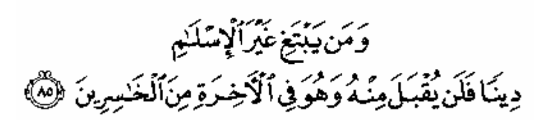
إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ

"Indeed the Religion with Allaah is Islaam." [Aal-'Imraan 3:19]

And He said:



"This day have I perfected your Religion for you, completed My favour upon you, and have chosen for you Islaam as your Religion." [Soorah al-Maa'idah 5:3]



"And whoever desires a religion other than Islaam, never will it be accepted from him, and in the Hereafter he will be amongst the losers." [Soorah Aal-'Imraan 3:85]

. ●We hold that whoever claims that there is, besides Islaam, a religion in existence today that is acceptable to Allaah - whether it be the religion of the Jews, Christians or others - is an unbeliever *(kaafir).* His repentance should be sought; if he refuses to repent, he is to be killed as an apostate *(murtad)* because of rejecting the Qur'aan.[28]

● We hold that whoever rejects the universality of Muhammad *sallallaahu 'alayhi wa sallam's* Messengership has rejected all of the Messengers; even the one he claims to believe in and follow. Allaah the Exalted said:

28. The consensus of the Muslim scholars is typified by Imaam an-Nawawee, *rahimahullaah,* who stated in *Rawdatut-Taalibeen* (10/70):

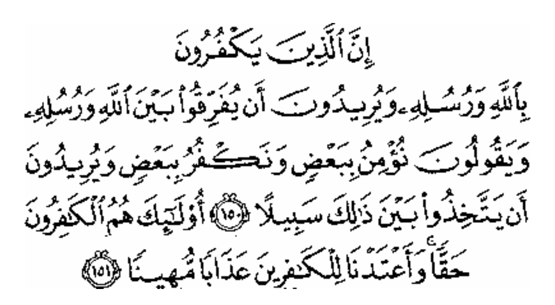
"Someone who does not believe that the person who follows another religion besides Islaam is an unbeliever, or doubts that such a person is an unbeliever, or considers their sect to be valid - is himself an unbeliever; even if he manifests Islaam and believes in it."

A Father Point: The fact that the Qur'aan sometimes refers to the Jews and the Christians as *'People of the Book'in* no way alters the fact that they are unbelievers. Ibn Taymiyyah, *rahimahullaah,* stated in *Majmoo'Fataawaa* (35/227-228): "So all those who believe in the scripture that currently exists with the People of the Book, are from the People of the Book, and are unbelievers because of them adhering to a book that has been altered and abrogated. They will dwell in the Hellfire for eternity, just like the other categories of unbelievers, even though Allaah the Exalted has ordered that *thejizyah* be levied from them and permitted [eating] their food and [marrying their] women."

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

"Noah's people rejected the Messengers." [ash-Shu'araa 26:105]

So Allaah considered them to be rejectors of all the Messengers, even though there was no Messenger prior Noah.[29] Allaah the Exalted said:


إِنَّ الَّذِينَ يَكْفُرُونَ
بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ
أَن يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ
حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

"Indeed, those who disbelieve in Allaah and His Messengers and desire to discriminate against Allaah and His Messengers, by saying: We believe in some and reject the others - intending to adopt a middle course - those are indeed the unbelievers. And We have prepared for the unbelievers a humiliating punishment.." [Soorah an-Nisaa 4:150-151]

- We believe that there is to be no other Prophet after Muhammad *sallallaahu 'alayhi wa sallam.* Whoever claims Prophethood after him, or believes the claim of one who claims it, is an unbeliever because of rejecting Allaah, His Messenger and the consensus of the Muslims.

[THE PROPHET'S COMPANIONS AND NATION]

- We believe that the Prophet *sallallaahu 'alayhi wa sallam* had Rightly-Guided Successors who were his successors in knowledge, calling to Allaah, and ruling over the Believers. [We believe] that the best of them

29. Its like was mentioned by Ibn Katheer in his *Tafseer* (3/353).

and the most rightful of them to the succession *(khilaafah)* was Aboo Bakr as-Siddeeq, then 'Umar ibn al-Khattaab, then 'Uthmaan ibn al-'Affaan, then 'Alee ibn Abee Taalib - may Allaah be pleased with them all.

Furthermore, the [order of their] succession was in accordance with their virtue. Indeed Allaah the Exalted - who has infinite wisdom - would never appoint a ruler over the best of generations, whilst there was someone better and having more right to the succession.

- We believe that those lesser in virtue than the Rightly-Guided Successors can, in a particular virtue, be superior to those who, on the whole, are more virtuous than them. Since virtues are of a great number and variety.

- We believe that this nation *(ummah)* is the best of all nations and the most noblest to Allaah the Mighty and Majestic; as He the Exalted said:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

> **"You are the best of nations ever raised for mankind; you enjoin what is good, forbid what is evil, and believe in Allaah."**
> [Soorah Aal-'Imraan 3:110]

- We believe that the best of this *ummah* are the Companions *(sahaabah)*, then the Followers *(taabi'oon)*, then those who followed them.[30]

- And that there will not cease to be a group from this *ummah* victorious upon the truth, not be harmed by those who desert or oppose them, until there comes to them the command of Allaah the Mighty and Majestic.[31]

30. As reported by al-Bukhaaree (no.3651) and Muslim (no.2533).

31. Its like has been reported by al-Bukhaaree (no.7311) and Muslim (1920).

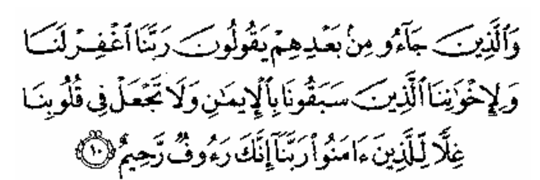
● We believe that what transpired between the Companions, may Allaah be pleased with them, with regards to civil strife was the outcome of sincere interpretation that they exercised in order to reach the truth. Whoever was correct amongst them will be rewarded twice, whereas those who erred will be rewarded once and their error will be forgiven.

● In our view it is obligatory to withhold from [speaking about] their mistakes and that they should only be mentioned with what they deserve of beautiful praise. We should purify our hearts from any hatred or malice against any of them, due to Allaah the Exalted's saying about them:

لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ
وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ

"Not equal amongst you are those who spent before the conquest [of Makkah], and fought, [and those who did not]; They are greater in rank than those who spent and fought afterwards. But to all has Allaah promised the best reward." [Soorahal-Hadeed57:10]

Furthermore, Allaah the Exalted said with respect to [the rest of] us:

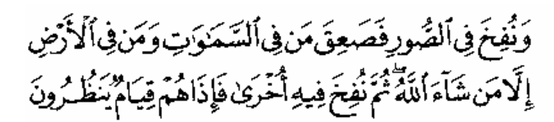


"And those who come after say: 0 our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any malice against those who have believed. 0 our Lord, indeed You are the Most Kind, Most Merciful." [Soorah al -Hashr 59:10]

The Last Day

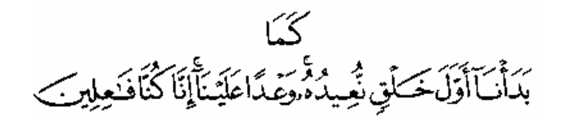
● We believe in the Last Day *(al-yawmul-aakhir)* - which is the Day of Judgement - after which there is no other day. For it is the day when mankind will be resurrected and brought back to life, to perpetually dwell in either the abode of bliss or the abode of great torment.

● We believe in the Resurrection, which is Allaah the Exalted's raising alive the dead when Israafeel blows the Horn for the second time:



"And the Horn shall be blown, and all who are in the heavens and the earth shall fall down dead, except those whom Allaah wills. Then it will be blown again and they shall arise, gazing about them." [Soorah az-Zumar 39:68]

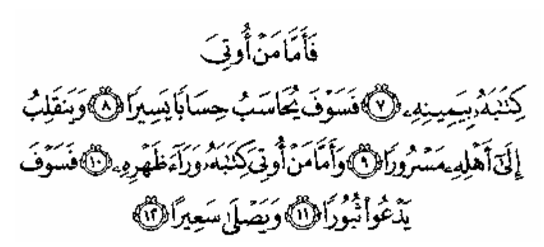
People will arise from their graves, to the Lord of the worlds. They will be bare-footed, naked and uncircumcised:[32]



32. As is reported by al-Bukhaaree (no.3349) and Muslim (no.2860).

"As We began the first creation, We shall bring it back again. A promise from Us which We shall surely fulfil." [al-Anbiyaa 21:104]

● We believe in the records of [people's] deeds that will be presented [to them] in their right hand or from behind their backs, in their left hand:

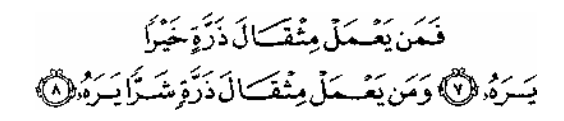


"Then as for him who is given his record in his right hand, he shall surely receive an easy reckoning and return to his family in happiness. But as for he who is given his record behind his back, he will cry out for destruction and will enter into the blazing Fire." [Soorah al-Inshiqaaq 84:7-12]

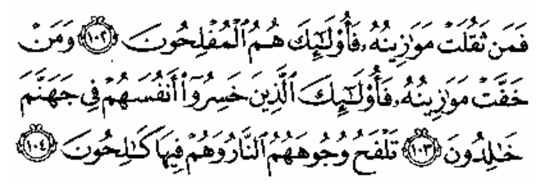


"And for every person We have fastened his deeds around his neck, and on the Day of Judgement We shall bring out for him a book which he will see spread open, saying: Read your own book! Sufficient for you this day that your own soul should call you to account." [Soorah al-Israa 17:13-14]

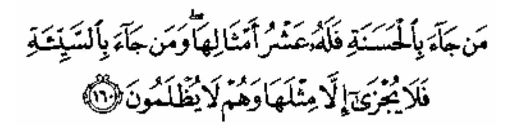
● We believe in the Scales which will be set-up on the Day of Judgement, and no soul will be wronged in the least:



"So whoever has does an atom's weight of good shall see it. And whoever does an atom's weight of evil shall see it." [Soorah al - Zalzalah 99:7-8]



"Those whose scales are heavy, it is they who are successful; but those whose scales are light, those are the ones who have lost their own souls, abiding in Hellfire for eternity. The Fire will scorch their faces and there they will be frowning." [Soorah al-Mu'minoon23:102-104]



"And whoever does a good deed, will be rewarded ten times its like; but whoever does an evil deed, will be recompensed the like of it, and they shall not be wronged." [al -Ariaam 6:160]

● We believe in the Major Intercession *(shafaa'ah)* which is particular to Allaah's Messenger *sallallaahu 'alayhi wa sallam.* He will intercede with Allaah - by Allaah's permission - for the Judgement to commence amongst His servants. So when their worries and anxieties become unbearable, they will go to Noah, then to Abraham, then Moses, then Jesus, then finally to Muhammad *sallallaahu 'alayhi wa sallam.*^

● We believe in the intercession for those of the believers who have entered the Fire, to be taken out of it. This [intercession] is for the Prophet *sallallaahu 'alayhi a sallam,* and for other Prophets, believers and angels.

33. Reported by al-Bukhaaree (no.4712) and Muslim (no.194).

● That Allaah will remove some of the believers from the Fire, without any intercession [being sought from Him], out of His grace and mercy.[34]

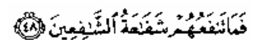
34. Shaykh 'Abdul-'Azeez bin Baaz, *rahimahullaah,* said in his annotations to *Tanbeehaatul-Lateefah* (p.73):

"The various intercessions that will take place on the Day of Resurrection are six and are well known from the proofs of the Sacred Law. From them, three are particular to the Prophet *sallallaahu 'alayhi wa sallam.* **The six types are:-**

[i] The Major Intercession, which is for the Judgement to commence for those waiting for it.

[ii] Intercession for the people of Paradise to enter into it.

[iii] His *sallallaahu 'alayhi wa sallam's* intercession for the punishment to be lightened for his uncle, Aboo Taalib, so that he is placed in the shallowest part of the Hellfire. This form of intercession is particular to only the Prophet *sallallaahu 'alayhi wa sallam* and for only his uncle Aboo Taalib. As for the rest of the unbelievers, then there is no intercession for them; as Allaah the Exalted states:



"So no intercession of any intercessor will benefit them." [Soorah al-Muddaththir 74:48]

[iv] Intercession for some of those who deserved the Fire not to enter into it. *[v]*

Intercession for those who enter into the Fire to be taken out of it.

[vi] Intercession for the raising of the ranks of the people of Paradise. This last intercession is general for the Prophet *sallallaahu 'alayhi wa sallam,* the righteous, the angels and the Muslim children who died whilst they were still infants.

All these [types of intercessions] are only for the people who were upon *tawheed.* As regards the sinful from the people of *tawheed* who enter the Fire, they will not remain in it permenantly, but will eventually be taken out after being purified."

● We believe in the Pool *(hawd)* of Allaah's Messenger *sallallaahu 'alayhi wa sallam,* the water of which is whiter than milk, sweeter than honey and [smells] better than the fragrance of musk. Its length and breadth is longer than a distance of a month's travel and its cups are just like the celestial stars, in both beauty and number. Those of the believers from this *ummah* who drink from it will never feel thirsty.[35]

● We believe in the Bridge *(siraat)* over the Hellfire which people will traverse according to their actions. The first of them will traverse it as quick as lightening, then [the next] as fast as the wind, then as quick as a bird and then as a man running. The Prophet *sallallaahu 'alayhi wa sallam* will be standing on the Bridge saying: 0 Lord! Save them, save them. But because some people's actions will fall short, they will cross it crawling. On either side of the Bridge there will be thorny-hooks that will seize all those whom Allaah commands; some will be saved but lacerated, whilst others will plunge down into the Hellfire.[36]

● We believe in all that occurs in the Book and the *Sunnah* with regards to the reports about the trials of the Last Day; may Allaah save us from them.

● We believe in the intercession of the Prophet *sallallaahu 'alayhi wa sallam* for the people of Paradise to enter into it. This is particular to the Prophet *sallallaahu 'alayhi wa sallam.*

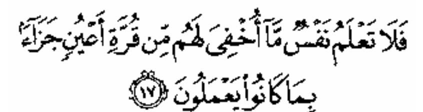
● We believe in Paradise and Hellfire. Paradise is the abode of bliss, which Allaah has prepared for the righteous believers. In it are delights which:

35. These descriptions of the Pool - which is called *al-kawthar* - are reported by al-Bukhaaree (nos.6579-6580) and Muslim (nos.2292,2303).

36. Part of a lengthy *hadeeth* reported by al-Bukhaaree (no. 7439) and Muslim (no. 182).

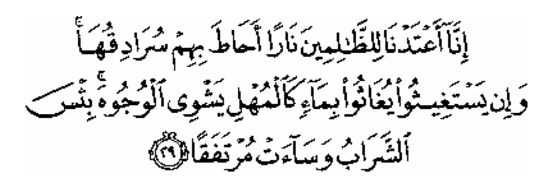
مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ

"No *eye has ever seen, no ear has ever heard, and no human heart has ever imagined"*^



"No soul knows what comforts are kept hidden for them; a reward for the actions they used to do." [Soorah as-Sajdah 32:17]

● The Hellfire is the abode of torment, which Allaah the Exalted has prepared for the unbelievers and the wrong-doers. In it there are unimaginable torments and punishments:



"Indeed Allaah has prepared for the wrong-doers the Fire whose pavilion encompasses them. If they call out for help, they will be helped with water, like molten copper which shall

37. Reported by al-Bukhaaree (no. 3244) and Muslim (no.2824).

Point of Benefit: Imaam at-Tabaree relates in his *Tafseer* (1/123), which a *saheeh* chain, that Ibn 'Abbaas *radiallaahu 'anhu* said: "There is nothing in Paradise that is also in this world, except by name only."

After quoting this narration, the Shaykh stated in *Path Rabbul-Bariyyah* (p.108): "This highlights that in the Qur'aan there is that about which no one knows the true explanation of, except Allaah; such as the reality of His Names and Attributes, and of what Allaah has related about the Last Day. As for the meaning of these things, then they are known to us, otherwise what is the benefit in addressing us with them. And Allaah knows best."

burn and scald their faces; **how dreadful a drink and how** evil **a resting-place."** [Soorah al-Kahf 18:29]

● We believe that Paradise and Hellfire are both in existence now and that they shall never perish:

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

"And whoever believes in Allaah and does righteous actions, will be admitted by Him into Paradise, beneath which rivers flow, to dwell therein forever. Allaah has indeed made for him an excellent provision." [Soorah at-Talaaq 65:11]



"Indeed Allaah has cursed the unbelievers and has prepared for them a blazing Fire to dwell therein forever (ar. *khaalideena feehaa abada).* They shall find neither protector nor helper. The day when their faces are turned about in the Fire, they shall say: How we wish we had obeyed Allaah and His Messenger!" [Soorah al -Ahzaab 33:64-66]?^

38. The Shaykh, *hafidhahullaah,* said about the above-mentioned verse in *Sharhul-'Aqeedatil-Waasitiyyah* (2/182):

"Allaah has mentioned them abiding in the Fire forever in three different Qur'aanic verses. This one being the first of them; the second is at the end of *Soorah an-Nisaa* [verse no. 169]; and the third is in *Soorah al-Jinn* [verse no.23]. What is evident from them is that the Hellfire will continue to remain for all eternity."

● We bear witness that Paradise is for all those whom the Book or the *Sunnah* bear witness for; either specifically by name, or by description. Those who have been specified by name include Aboo Bakr, 'Urtiar, 'Uthmaan, 'Alee and anyone else whom the Prophet *sallallaahu 'alayhi va sallam* specified.[39] Those who have been specified by description include every believer *imu'min]* and righteous person *(taqee).*

● We bear witness that Hell is for all those whom the Book or the *Sunnah* bear witness for; either specifically or by description. Those who have been specified by name include Aboo Lahab, 'Amr ibn Luhayy al-Khuzaa'ee[40] and others. Those who have been specified by description include every unbeliever (Kaafir),polytheist *(mushrik)* and hypocrite *(munaafiq).*

[THE GRAVE;ITS TRIALS, DELIGHTS AND PUNISHMENTS]

● We believe in the trials of the grave, which is the dead person being questioned in his grave about his Lord, Religion and Prophet. There:

يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ

"Allaah will keep firm those who believe, with a firm statement [of *laailaaha illallaah],* both in this world and in the Hereafter."
[Soorah Ibraaheem 14:27]

The believer will reply: My Lord is Allaah, my Religion is Islaam and my Prophet is Muhammad.[41] But as for the unbeliever and the hypocrite, then

39 Reported by Aboo Daawood (no 4649), at -Tirmidhee (no 3748) and others It was declared to be *saheehty* al-Albaanee in *Saheehul-Jaamf* (no 4010)

40 As reported by al -Bukhaaree (no 4624)

41 As reported by al -Bukhaaree (nos 1338,1369) and Muslim (nos 2870-2871)

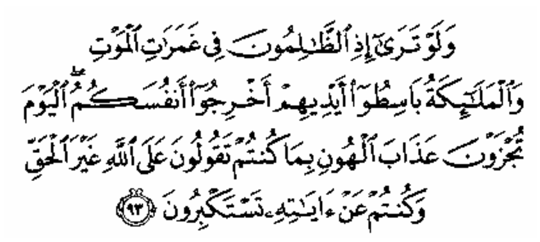
they will say: I do not know, I heard the people saying something, so I said the same too.[42]

● We believe in the delights of the grave for the believers:

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

"Those whose lives the angels take in a state of purity, saying: Peace be upon you; enter Paradise for what you used to do."
[Soorah an-Nahl 16:32]

● We believe in the torment in the grave for the disobedient ones and for the unbelievers:



"And if you could but see when the wrong doers are in the throes of death, and the angels stretch out their hands [smiting them and] saying: Give up your souls! Today you shall be recompensed with the punishment of humiliation for the falsehood that you use to utter against Allaah and for scornfully rejecting His signs." [Soorah al-An'aam 6:93]

● The *ahaadeeth* concerning this are numerous and well-known. So it is upon the Muslim to believe in all that occurs in the Book and the *Sunnah*

42. Reported by at-Tirmidhee (no.737). It is *hasan*, as explained by Shaykh al-Albaanee in *as-Saheehah* (no. 1391).

with regards to the matters of the unseen and not to contradict them with what is experienced in this world. For indeed, the affairs of the Hereafter cannot be analogised with the affairs of the world, since there is a clear and tremendous difference between them both. And it is Allaah's aid that is sought.

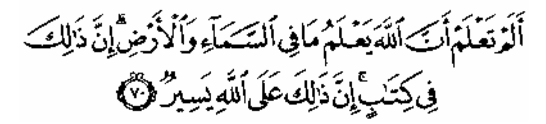
Divine Decree

● We believe in Divine Decree *(al-qadr),* its good and evil consequences, which Allaah has pre-determined for His creation according to His prior knowledge and according to what His wisdom necessitates.

Divine Decree has four levels:-

The First Level; **Knowledge** ***(al-'ilm):*** We believe that Allaah the Exalted possess knowledge of all things; knowledge of what was, what will be, and how it will be. His knowledge is eternal; He neither acquires new knowledge after being ignorant of something, nor forgets what He knows.

The Second Level; **Recording** ***(al-kitaabah):*** We believe that Allaah the Exalted wrote, in the Preserved Tablet *(al-lawhul-mahfoodh),* all that is to be until the Day of Judgement:



> **"Do you not know that indeed Allaah knows whatever is in the heavens and the earth. Indeed this is in a Book; indeed this is an easy matter for Allaah."** [Soorah al-Hajj 22:70]

The Third Level; **Will** ***(al-mashee'ah):*** We believe that Allaah the Exalted wills whatever is in the heavens and the earth, nothing occurs except by His

will. So whatever Allaah wills, occurs; and whatever He does not will, does not occur.

The Fourth Level; **Creation** *(al-khalq):* We believe that:

ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٖ وَكِيلٞ ٦٢
لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۗ

"Allaah is the creator of all things and is the Guardian over all things; to Him belong the? keys to the heavens and the earth." [Soorah az-Zumar 39:62-63]

These four levels encompass what Allaah Himself does, as well as what His servants do. So whatever the servants undertake of speech, action or omission, is all known to Allaah the Exalted and is written with Him; He wills it [to be] and creates it:

لِمَن شَآءَ مِنكُمْ أَن
يَسْتَقِيمَ ٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٢٩

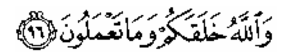
"To those amongst you who wish to be upright; but you shall not will except as Allaah wills; the Lord of the worlds." [Soorah at-Takweer 81:28-29]

وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ٢٥٣

"And had Allaah willed, they would not have fought one another; but Allaah does whatever He wills." [al -Baqarah 2:253]

وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ١٣٧

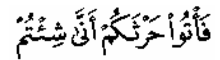
"And if Allaah willed, they would not have done so. So leave them alone, and the falsehood which they fabricate." [Soorah al - An'aam6:137]



"Allaah created you and whatever you do." [as-Saaffaat 37:96]

• However, along with this, we believe that Allaah the Exalted gave His servants freewill and ability to choose what to do. [The fact] that people have freewill and ability is proven from a number of matters:-

Firstly: Allaah's statement:



"So approach your places of cultivation [i.e. your wives] however you will." [Soorah al-Baqarah 2:223]

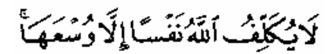
And His statement:

وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ

"Had they desired to march forth, they would have made some preparation for it." [Soorah at-Tawbah 9:46]

So [Allaah] affirms for His servants *'an approaching* by their own will and *'a preparation'* by their own volition.

Secondly: The fact that people have been given directives of commands and prohibitions. If they did not have any freewill or ability, then such directives would amount to burdening people with what they are unable to do, and this would contravene Allaah's wisdom and mercy, as well as the truthfulness of His statement:



"Allaah does not burden a soul with more that it can bear." [Soorah 1-Baqarah 2:286]

Thirdly: The fact that the doer of good is praised and the sinner is censured and that they are each recompensed according to what they each deserve. Thus, if the action is not done by the individual's volition and freewill, then praising the doer of good will be absurd and punishing the sinner will be oppressive; and most certainly Allaah the Exalted is free from acting absurdly or oppressively!

Fourthly: That Allaah the Exalted sent the Messengers:



"Bearing good tidings and warning, so that mankind may have no plea against Allaah, after the sending of the Messengers." [Soorah an Nisaa 4:165]

If the individual's actions were not done by his own freewill, then his plea will not be rendered invalid by the sending of the Messengers.

Fifthly: That every person who does an action feels that he does something, or leaves it, without any compulsion or coercion. So he stands and sits, enters or leaves, travels or resides by his own free will and volition, without anyone forcing or coercing him to do so. In fact, he clearly distinguishes between doing something from his own free will and volition and between being coerced into doing so. Likewise, the Sacred Law also makes this wise distinction. Therefore, a person who is coerced into doing something that results in a violation of one of Allaah rights, is not taken to task for doing so.

● We hold that the sinner cannot use *qadr* as an excuse for his sin, since the sinner undertook sinning due to his own freewill and without knowing what Allaah the Exalted had decreed for him. For no one knows what has been decreed for them, except after the decree has taken place:

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا

"And no soul knows what it will earn tomorrow. " [Soorah Luqmaan31:34]

So how can it be correct to rely upon an excuse, when it is not known to the one advancing until he begins committing the sin? Indeed Allaah the Exalted shows the futility of this type of argument in His saying:

سَيَقُولُ الَّذِينَ أَشْرَكُوا
لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِن شَيْءٍ
كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا
قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

"Those who commit idolatry will say: If Allaah willed, neither we, nor our for-fathers, have been idolaters, and neither would we have prohibited anything. Thus did the people before them deny, until they tasted our punishment. Say: Do you have any knowledge that you can produce for us? But you follow nothing but conjecture, and do nothing but lie!" [al An'aam 6:148]

We say to the sinner who uses *qadr* as an excuse: Why don't you perform acts of obedience using the [same] argument that Allaah has decreed it for you, for there is no difference between obedience and sin with respect to them both being unknown before the action emanates from you? This is why, when the Prophet *sallallaahu 'alayhi wa sallam* informed his Companions that each person's place in Paradise or Hellfire has already been decreed, they said: Shall we not rely upon this and leave-off doing actions? So he replied:

لاَ اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ

"No! Act, for each person will have that which he was destined for made easy for him."^

We say to the sinner who uses *qadr* as an excuse: Suppose you intended to travel to Makkah and there were two ways to take. You are informed by a truthful person that the first path is difficult and dangerous, whilst the second is safe and easy. You would [in this case] take the second path; it is inconceivable that you would take the first path and claim that this is something that has been decreed for you. If you were to do so, people would think you are mad!

We further say to that person: If you were presented with two [similar] jobs, one of which payed more, you would take the one with the higher salary. So how is it that you choose for yourself what is lower in the Hereafter, using *qadr* as an excuse?

We also say to that person: We see that when you are afflicted with a physical illness, you knock on the door of every doctor, looking for a cure and patiently bearing whatever pain that may result from an operation, or the bitterness of the medicine. So why don't you do the same when your heart is diseased with sin?

- We believe that evil is not ascribed to Allaah the Exalted, because of His perfect mercy and wisdom. The Prophet *sallallaahu 'alayhi wa sallam* said:

وَ الشَّرُّ لَيسَ إليكَ

"And evil is not ascribed to You."[44]

43. Reported by Muslim (no 6398)

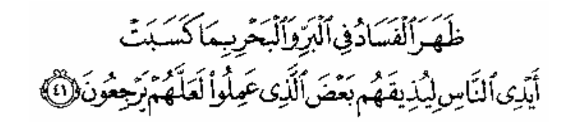
44 Reported by Muslim (no 771)

So Allaah the Exalted's decree is not - in and of itself - evil, since it emanates from His mercy and wisdom. Evil may, however, be a consequence of it, as the Prophet *sallallaahu 'alayhi wa sallam* said in the *qunoot* supplication that he taught al-Hasan:

وَقِنِي شَرَّ مَا قَضَيْتَ

"And save us from the evil of what You have decreed."^

So evil was ascribed to Allaah's decree [and not to Allaah Himself]. Yet despite this, evil in His decree is not pure evil. Rather it is evil from one angle and good from another, or evil from one perspective and good from another. Thus, devastation upon the earth - due to either famine, disease, poverty or fear - is evil from one perspective and good from another. Allaah the Exalted states:



"Corruption has appeared throughout the land and sea because of what men's hands have earned. That Allaah may make them taste part of the consequence of what they have done, perchance they may refrain . " [Soorah ar-Room 30:4 1]

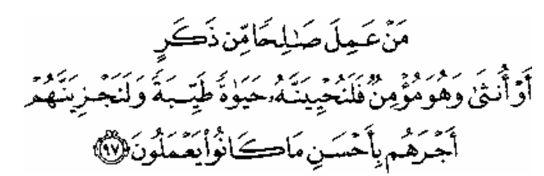
Cutting-off the thief's hand or stoning the adulterer is evil from the perspective of the thief or the adulterer, but it is good from the angle that it acts as an expiation for them; since they will not be punished in this world and then in the Hereafter as well. It is also good in that it acts as a protection for people's property, honour and relationships.

45. Reported by Aboo Daawood (no. 1425) and others. The *muhaddith,* Ahmad Shaakir declared it to be *saheeh* in his annotations to at -Tirmidhee's *Sunan* (no.464).

Fruits of the 'Aqeedah

This sublime *'aqeedah,* which encompasses these great fundamentals, produces in its beholder a number of great effects:

- **Belief in Allaah the Exalted and His Names and Attributes** produces in the servant love for Allaah, and an awe and veneration of Him. This results in being able to establish Allaah's commands and refrain from His prohibitions, which in turn leads to acquiring perfect happiness in this world and in the Hereafter, for both the individual and the society:



"Whoever does righteous actions - male or female - and is a believer, We shall surely grant them a goodly life, and We shall reward them for the best of their actions." [an-Nahl 16:97]

- **The Fruits of Having Belief in the Angels include:-**

Firstly: Appreciating the greatness of their Creator - the Most Blessed, Most Exalted - and His power and sovereignty.

Secondly Gratitude to Allaah the Exalted for His divine care and concern for His servants, in that he entrusted these angels to protect and safeguard

them, to write down their deeds, as well as other matters beneficial to their well-being.

Thirdly: Love of the angels for their perfect worship of Allaah the Exalted and their seeking forgiveness for the believers.

● **The Fruits of Believing in the Books include:-**

Firstly: Knowledge of Allaah the Exalted's divine mercy and providence for His creation in that he sent down to every nation a Book for their guidance.

Secondly: Being aware of Allaah the Exalted's wisdom in that in these Heavenly Books, He prescribed for every nation what is appropriate for them. He terminated [the sending of] these Heavenly Books by [sending] the great Qur'aan, which contains appropriate [guidance] for all mankind, in every age and place, until the Day of Judgement.

Thirdly: Giving thanks to Allaah the Exalted for this [favour]. ●

From the Fruits of Believing in the Messengers are:-

Firstly: Knowledge of Allaah the Exalted's divine mercy and providence to His creation, in that he sent to them these noble Messengers in order to guide and direct them.

Secondly: Thanking Allaah for this great blessing.

Thirdly: Loving, honouring and praising the Messengers for what they deserve, because they are Allaah's Messengers and the elite of His servants. They established His worship, conveyed the Message, gave sincere advice to the people and patiently bore the harms they were inflicted with.

● **The Fruits of Believing in the Last Day include:-**

Firstly: Being eager to obey Allaah and having a fervent desire to be rewarded on that Day [for doing so], and to steer dear of disobeying Him, for fear of being punished on that Day.

Secondly: *A* recompense for the believer for what he missed of worldly delights and enjoyment because of hoping to gain the delights of the Hereafter and its rewards.

● **From the Fruits of Believing in Divine Decree are:-**

Firstly: Depending upon Allaah the Exalted when [utilising] the cause of any action, since both the cause and effect occur by Allaah's decree and His pre-ordainment.

Secondly: Mental relief and tranquillity of the heart. Since when a person is aware that everything occurs by Allaah the Exalted's decree, and that hardships are bound to occur, the mind has repose, the heart is tranquil and the soul is content with the Lord's decree. No one has a healthier life, or a stress-free soul, or a greater sense of tranquillity, than a person who truly believes in Divine Decree.

Thirdly: Warding-off self-conceit when one's intended goal is achieved. Since achieving it is [understood to be] a favour from Allaah, by way of what He has decreed [to occur] because of the causes of good and success. Thus the person should thank Allaah for this and repel any feeling of self-amazement *('ujb).*

Fourthly: Dispelling anxiety and discontentment when one's goal is not achieved, or when one suffers some misfortune or adversity. This is because

such matters are [understood to be] from Allaah's decree - to whom belongs the sovereignty of the heavens and the earth - and hence was bound to occur. The person should therefore patiently persevere and hope for Allaah's reward. Allaah the Exalted indicates this in His saying:



"No misfortune occurs on the earth or in yourselves, except that it is recorded in a register before We bring it into existence; and this, for Allaah, is easy. That you may not grieve over what has eluded you, nor boast about what He has gi ven to you. And Allaah does not like the self-deluded and boastful person. " [Soorah al -Hadeed 57:22-23]

We ask Allaah the Exalted to make us firm upon this *'aqeedah;* to grant us its fruits; to increase His blessings upon us; not to cause us to swerve after He has guided us aright; and to bestow upon us mercy from Himself, for indeed He is the Bestower.

And all praise is for Allaah, Lord of the worlds. May Allaah extol and send the blessings and peace upon our Prophet Muhammad; and upon His Family, his Comp anions and those who follow them in goodness.

Authored by:

Muhammad Saalih al-
'Uthaymeen On the 30th of
Shawwaal; 1404H.

Appendices

Aims of the 'Aqeedah

- Shaykh Ibn al-'Uthaymeen, may Allaah protect him, said in *Majmoo' Fataawaa wa Rasaa'il* (5/144-145):

- **The aims of the Islaamic *'aqeedah*** are its lofty goals and objectives which arise as a result of clinging to it. They are numerous and diverse and include the following: -

Firstly: **Purifying the intention and the worship** for Allaah alone, since He is the Creator who has no partner. Therefore it is incumbent that the intention and worship be for Him alone.

Secondly: **Liberating the mind and intellect** from chaotic confusion, which arises because the heart is devoid of this *'aqeedah.* Since if the heart is devoid of it, then it is either devoid of all creeds, worshipping materialism only; or it gropes around in deviated beliefs and superstitions.

Thirdly: **Achieving tranquillity of the soul and psychological relief, so** that the soul experiences no anxiety and the mind is free from confusion. This is because this *'aqeedah* connects the believer with his Creator. So the person is pleased with Allaah as his Lord and Maintainer, and his Judge and Legislator. Hence his heart is at peace with Allaah's Divine Providence and his breast opens up to Islaam; and he would not exchange this state for anything.

Fourthly: **Safeguarding the intention and action** against any deviation whilst worshipping Allaah or interacting with the creation. Since one of the foundations in believing in the Messengers includes following their ways, which inherently safeguards one's intentions and actions.

Fifthly: **Resoluteness and seriousness in affairs.** Meaning that no opportunity arises to do a righteous deed, except that he undertakes it, hoping in [Allaah's] reward. Nor does he see the occurrence of any sin, except that he distances himself from it, fearing [Allaah's] punishment. This is because from the foundations of the *'aqeedah* is to believe in the resurrection and the recompense of actions:



"For each there will be ranks according to what they did, and your Lord is not unaware of what they do.. " [al-Ariaam 6:132]

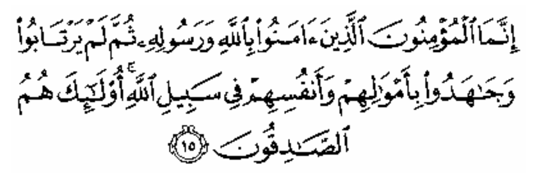
The Prophet *'alayhi salaam* greatly encouraged this objective by saying:[46]

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ
وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلاَ
تَعْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا
وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ
الشَّيْطَانِ

"A strong believer is better and more beloved to Allaah than a weak believer, but in both there is goodness. Persist in what brings benefit to you, seek Allaah's aid, and do not weaken. If any calamity befalls you, do not say: 'If only I had done such and such! But say: 'Allaah decrees whatever He wills! For indeed, 'if is an opening for the devil's actions"

46. As reported by Muslim (no 2664)

Sixthly: **Establishing a strong *umtnah*** that will spare no effort in establishing the Religion, strengthening its pillars, and being indifferent to the calamities that may befall it in this path. In this regard, Allaah said:



"Indeed, only those are truly believers who have believed in Allaah and His Messenger, and have not afterwards doubted, but strive with their wealth and their lives in the Path of Allaah. Indeed they are the truthful ones. " [al-Hujuraat 49:15]

Seventhly: **Attaining happiness in this world and the Hereafter by** collective and individual rectification, seeking by it reward and honour. Allaah the Exalted states:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ
أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

"Whoever does righteous actions - male or female - whilst they are believers, then to such a one We shall grant a goodly life [in this world], and shall reward them [in the Hereafter] according to the best of what they did." [an-Nahl 16:97]

These then are some of the objectives of the Islaamic *'aqeedah.* We ask Allaah the Exalted that He causes us all to attain them. Indeed He is the Most Generous, Most Munificent. All praise is for Allaah, Lord of the worlds. May Allaah extol and send blessings and peace upon our Prophet Muhammad; and upon his Family, Companions and followers.

Pillars of Islaam

❐ Shaykh Ibn al-'Uthaymeen, may Allaah protect him, said in *Majmoo' Fataawaa wa Rasaa'il* (5/103-105):

The pillars of Islaam refer to the foundations upon which it is built. These are five and are mentioned in what Ibn 'Urnar, may Allaah be pleased with him, relates from the Prophet *sallallaahu 'alayhi wa sallam,* who said:

بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسَةٍ: عَلَىٰ أَنْ يُوَحَّدَ اللهُ، وَإِقَامِ
الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ

> *"Islaam is built upon five [pillars]: Upon singling out Allaah alone with worship; establishing the Prayer; paying the Wealth-Tax; Fasting in Ramadaan; and the Pilgrimage.*

A person asked: [Isn't it] Pilgrimage then Fasting in Ramadaan? Ibn 'Umar said: No, Fasting in Ramadaan, then the Pilgrimage; this is how I heard it from Allaah's Messenger *sallallaahu 'alayhi wa sallam."*

The *hadeeth* is agreed upon, but the wording [used] is from Muslim.[47]

47. Reported by Muslim (no.19).

1 - The Testification *(shahaadah)* that none has the right to be worshiped except Allaah; and that Muhammad is His Slave and Messenger:[48] This implies a firm belief in it [with the heart], which is articulated with the tongue, which - due to one's certainty - it is as if one actually witnesses this with his own eyes. The fact that this testification is a single pillar, even though it bears testimony to a number of matters, is either because:-

[i] The Messenger *sallallaa.hu 'alayhi wa sallam* is a conveyer from Allaah. So testifying to his servitude *('uboodiyyah)* and messengership *(risaalah)* is a integral part of testifying to *laa Ilaaha illallaah;* that none has the right to be worshipped except Allaah.

[ii] Or the fact that these two testimonies are the basis for the correctness and acceptability of any act [of worship]. For there is no correctness, nor any acceptability, except with sincerity *(ikhlaas)* to Allaah the Exalted and by following *(mutaaba'ah)* the Messenger *sallallaahu 'alayhi wa sallam.* Therefore with *ikhlaas*, the testimony that none has the right to be worshiped is actualised; and with *mutaaba'ah,* the testimony that Muhammad is Allaah's Slave and Messenger is actualised.

The benefits of this great *shahaadah* include:- Liberating the heart and soul from servitude to all created beings and from following other than the Messengers.

2 - Establishing the Prayer *(salaah):* It is the worship of Allaah the Exalted by performing it correctly and perfectly; with respect to its time and its form. From its benefits are:- comfort and relief, delight of the heart, and a restraint against committing indecent and sinful acts.

48. The arable transliteration of which is: *ash-hadu an laa ilaaha illallaahu wa ash-hadu anna muhammadan 'abduhu wa rasooluhu.*

3 - Paying the Wealth-Tax *(zakaah):* It is worshipping Allaah the Exalted by offering the prescribed obligatory amount from wealth upon which *zakaah* is due. Its benefits include:- Purifying the soul from stinginess and miserliness and fullfilling the needs of Islaam and the Muslims.

4 - As for Fasting *(sawm)* **in Ramadaan:** It is worshipping Allaah the Exalted by refraining from the *muftimat*® during the days of [the month of] Ramadaan. Its benefits include:- Disciplining the soul to relinquish those things that it likes and loves, seeking the pleasure of Allaah, the Mighty and Magnificent.

5 - Pilgrimage *(hajj)* **to the Sacred House:** It is the worship of Allaah the Exalted by journeying to the Sacred House [i.e. the *Ka'bah]* and Milling the rites of the Pilgrimage. From its benefits are:- Training the soul for financial and physical expenditure in the obedience of Allaah the Exalted. For this reason Pilgrimage is considered to be one of the types *ofjihaad* in the Path of Allaah.

The benefits that we have just mentioned about these foundations - as well as other benefits that we have not mentioned - make of this nation a pure Islaamic *ummah;* submitting to Allaah with the Religion of truth and dealing with the creation with justice and truthfulness. This is because the rest of the Islaamic injunctions depend upon [how well] these foundations are [preserved]. Rectifying the affairs of this *ummah* is dependant upon it rectifying the affairs of its Religion; it being unable to rectify its state of affairs will be proportional to what it does not rectify of its religious affairs. Whoever wishes to verify this fact, let him read [the following] statement of Allaah the Exalted:

49. The *muftiraat* are those things which break or invalidate the actual fast; such as intentional eating, drinking or having sexual intercourse.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيَاتًا
وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ
مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

"And if only the people of the town had believed and shown piety, We would certainly have opened up for them the blessings of the heavens and the earth, but they belied [the Messengers], so We seized them because of what they used to do. Did the people of the towns feel secure against the coming of Our punishment by night, whilst they were asleep? Or did they feel secure against Allaah's plan? Indeed, none feel secure against the plan of Allaah except a people who are losers." [Soorah al-A'raaf 7:96-99]

Let him [also] reflect upon the history of those who preceded, for indeed, in it is a lesson for those who reflect and an insight to those whose hearts are not veiled. And Allaah's aid is sought.

Unification of Religions

❐ The Council of Senior Scholars of the Kingdom of Saudi Arabia issued the following verdict or *fatwaa* (no. 19402); dated the 25th of Muharram 1418H:

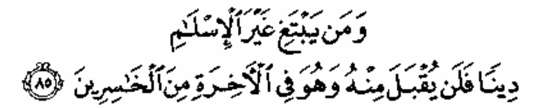
Praise be to Allaah alone. May the blessings and peace be upon the one after whom there is no other Prophet; and upon his Family, Companions and those who follow them upon goodness, until the Day of Ressurection.

To proceed:

The Council for Islaamic Research and the Giving of Legal Opinions has reviewed the enquiries presented to it, as well as the views and articles that were propogated in the mass media, concerning the call for the Unity of Religions *(wahdatul-adyaan)* - Islaam, Judaism and Christianity. [It also reviewed] the consequences of this, such as the call to build mosques, churches and synagogues in a single complex - especially in universities, airports and public places; the call to print the Noble Qur'aan, the Torah and the Bible in one book; and other effects of this call, such as establishing conferences, symposiums and societies in both the East and the West [for this purpose].

After careful consideration and study, the Council resolved upon the following:-

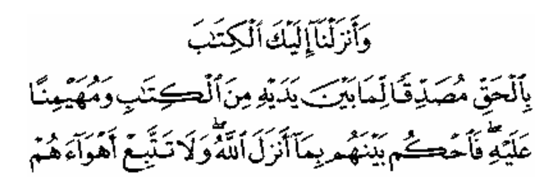
Firstly: From the fundamental beliefs of Islaam - which is known from the Religion by necessity and upon which the Muslim [scholars] are agreed - is that no true religion is to be found upon the face of this Earth, except the Religion of Islaam. It is the last of the Religions and supercedes all previous religions, sects and codes of law. Indeed, no religion remains upon the face of the earth, by which Allaah can be worshipped, except Islaam. Allaah the Exalted said:



"Whoever seeks a religion other than Islaam, never will it be accepted of him, and in the Hereafter he will be one of the loosers." [Soorah Aal-'Imraan 3:85]

And Islaam, after the sending of Muhammad *sallallaahu 'alayhi wa sallam,* refers to whatever he came with, to the exclusion of all other religions.

Secondly: From the fundamental beliefs of Islaam is that the Book of Allaah the Exalted - the Glorious Qur'aan - is the final Scripture and Covenant revealed by the Lord of the Universe. It abrogates all the previous Scriptures, such as the Torah, the Psalms, the Bible and others, and it is a judge and guardian over them. No other Divinely-Revealed Book or Scripture remains [intact] by which Allaah can be worshipped, except the Noble Qur'aan. Hence, Allaah the Exalted said:



"And We have sent down to you the Qur'aan in truth, which confirms the Books that were before it and stands as a

> **guardian-judge (ar. *muhaymin)* over them. So judge between them by what Allaah has sent down and do not follow their vain desires." [Soorah al -Maa'idah 5:48]**

Thirdly: It is obligatory to believe that the Torah and the Bible were abrogated by the Noble Qur'aan and were changed and tampered with by additions and deletions to them, as has been explained in the verses from the Noble Book of Allaah, such as the statement of Allaah the Exalted:

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً
يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا
ذُكِّرُوا۟ بِهِۦ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ

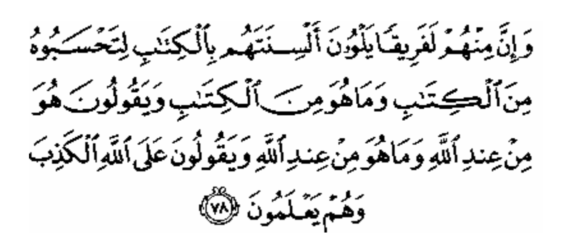
> **"So because they broke their covenant We cursed them and hardened their hearts. They distort words from their [correct] places and have forgotten portions of that which they were reminded of. And you will continue to observe deceit from them, except from a few of them."** [Soorah al-Maa'idah 5:13]

Allaah the Mighty and Majestic said:

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ

> "So woe to those who write the Book with their own hands and then say:'This is from Allaah,' in order to sell it for a miserable price. So woe to them for what their hands have written and woe to them for their earnings." [Soorah al-Baqarah 2:79]

And Allaah the Most Perfect said:



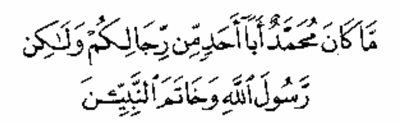
"Indeed, amongst them is a party that distort the Book with their tongues as they read it, so that you may think that it is part of the Book whereas it is not from the Book. And they say: 'This is from Allaah,' but it is not from Allaah; and they forge a lie against Allaah knowingly." [Soorah Aal-'Imraan 3:78]

This is why whatever is correct from it, has been abrogated by Islaam, whereas whatever is not, has either been distorted or altered. Indeed it has been confirmed that the Prophet *sallallaahu 'alayhi wa sallam* became angry when he once saw 'Umar ibn al-Khattaab, may Allaah be pleased with him, with a sheet containing some passages from the Torah. The Prophet *'alayhis-salaatu was-salaam* said:

"Are you in any doubt 0 Ibn al-Khattaab? Have I not brought it [the Message] pure and white? Even if my brother Moses were alive, he would have no recourse except to follow me/"[50]

Fourthly: From the fundamental beliefs of Islaam is that our Prophet and Messenger, Muhammad *sallallaahu 'alayhi wa sallam,* is the last of the Prophets and Messengers, as Allaah the Exalted stated:

50. Reported by Ahmad (3/387) and others, and it is *hasan.* Consult: *Takhreejul-Mishkaat* (no.!77)ofal-Albaanee.



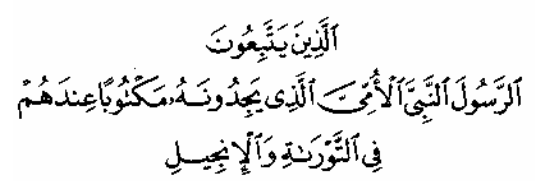
"Muhammad *sallallaahu 'alayhi wa sallam is* not the father of any man amongst you, but he is the Messenger of Allaah and the last of the Prophets." [Soorah al-Ahzaab 33:40]

As such, no Messenger remains, whom it is obligatory to follow, *except* Muhammad *sallallaahu 'alayhi wa sallam.* If any of Allaah's Prophets were living today, they too - along with their followers - would have no recourse *except* to follow him, *sallallaahu 'alayhi wa sallam;* as Allaah said:

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ
وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى
قَالُوٓا۟ أَقْرَرْنَا قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾

"And remember when Allaah took the Covenant from the Prophets, saying: Take whatever I have given you from the Book and the Wisdom, and then when there comes to you a Messenger (Muhammad) confirming what is with you, you must then believe in him and aid him. Allaah said: Do you agree to uphold My Covenant? They replied: We agree. Allaah said: Then bear witness; and I am with you amongst the witnesses." [Soorah Aal-'Imraan3:81]

When the Prophet of Allaah, Jesus - *'alayhis-salaatu was-salaam* - comes down in the final period, he will be a follower of Muhammad *sallallaahu 'alalyhi wa sallam,* judging according to his *sharee'ah.* Allaah said:



"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in the Torah and the Gospel." [Soorahal-A'raaf7:157]

Futhermore, from the fundamental belief of Islaam is that Muhammad *sallallaa.hu 'alayhi wa sallam* was sent to the whole of mankind, as Allaah the Exalted said:



"And We have not sent you, except to the whole of mankind, as a bringer of good news and as a warner. But most of mankind do not know." [Soorah Sabaa' 34:28]

And Allaah, the One free from all imperfections, said:

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا

"Say: 0 mankind! Indeed I am the messenger of Allaah, sent to you all." [Soorah al-A'raaf 7:158]

Fifthly: From the fundamentals of Islaam it is obligatory to believe that whoever does not enter into Islaam - whether he be a Jew, a Christian, or other than that - is to be designated as an unbeliever *(kaafir)* and an enemy to Allaah, His Messenger and the believers, and that he is from the inhabitants of the Hellfire; just as Allaah stated:

لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأۡتِيَهُمُ ٱلۡبَيِّنَةُ ﴿١﴾

"Those who disbelieve from the People of the Book and the pagans were not going to part [with their disbelief] until their came to them the clear evidences." [Soorah al -Bayyinah 98:1]

Allaah the Mighty and Majestic also said:

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ
فِي نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآۚ أُوْلَٰٓئِكَ هُمۡ شَرُّ ٱلۡبَرِيَّةِ ﴿٦﴾

"Indeed those who disbelieve from the People of the Book and the pagans will be in the Hellfire forever; they are the worst of creatures." [Soorah al-Bayyinah 98:6]

It is confirmed in *Saheeh Muslim* that the Prophet *sallallaahu 'alayhi wa sallam* said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الأُمَّةِ
يَهُودِيٌّ وَلاَ نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ
بِهِ إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ

"By Him in Whose hand is the life of Muhammad! Any person from this ummah -be he a Jew or a Christian - who hears of me and dies not believing in what I was sent with, will be one of the inhabitants of the Hellfire"[51]

Due to this, whoever refuses to declare the Jews and Christians to be unbelievers, is himself an unbeliever - in accordance with the principle of the Sacred Law:

51. Reported by Muslim (no.240).

"Whoever does not affirm the disbelief of a disbeliever, is himself a disbeliever."

Sixthly: In light of these fundamental beliefs and *sharee'ah* realities, the call to the unification of religions and seeking to amalgamate them is considered to be a wretched and evil call. Its objective is to mix-up the truth with falsehood, destroy Islaam, demolish its foundations and to lead the Muslims to clear apostacy; which is attested to by the Allaah's saying:

وَلَا يَزَالُونَ يُقَٰتِلُونَكُمۡ حَتَّىٰ يَرُدُّوكُمۡ عَن دِينِكُمۡ إِنِ ٱسۡتَطَٰعُواْ

"And they will never cease fighting against you until they turn you back from your religion, if they are able." [Soorah al-Baqarah 2:217]

Allaah the Majestic said:

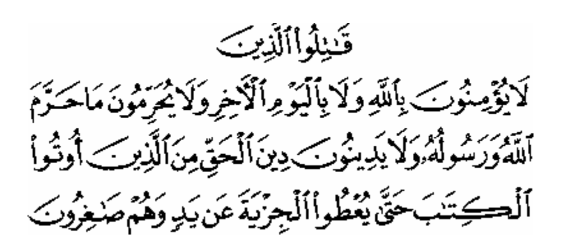
وَدُّواْ لَوۡ تَكۡفُرُونَ كَمَا كَفَرُواْ فَتَكُونُونَ سَوَآءٗ

"They desire that you reject faith, as they have rejected faith, so that you may become alike." [Soorah an-Nisaa 4:89]

Seventhly: The implications of this evil call are:-

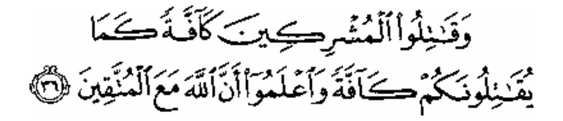
- Nullification of the differences between Islaam and disbelief, truth and falsehood, good and evil.

- Breaking the barriers of alienation such that nothing remains of allegiance *(walaa*[c]*)*, disassociation *(baraa*[1]*), jihaad,* and fighting to make Allaah's Word supreme upon His earth. Allaah the Majestic said:



"Fight against those who do not believe in Allaah, nor the Last day, nor forbid what Allaah and His Messenger have declared unlawful, nor do they submit to the Religion of truth - from those who were given the Scripture, until they pay the Submission-Tax *(jizyah)*, feeling themselves subdued." [Soorah at-Tawbah 9:29]

Allaah the Exalted [also] said:



"And fight against the pagans collectively, as they fight against you collectively, and know that Allaah is with the pious." [Soorah at-Tawbah 9:36]

Eighthly: This call to the Unification of Religions, had it emanated from a Muslim, it would be viewed as clear-cut apostacy *(riddah)* from the Religion of Islaam! This is because it conflicts with the fundamental beliefs; is content with blasphemy against Allaah the Exalted; nullifies the truth of the Qur'aan, in that it has abrogated all [previous] Scriptures; and negates [the fact] that Islaam has abrogated [the validity of] all previous religions and codes of law. Based upon this, its concept is rejected by the Sacred Law and it is catagorically prohibited by the proofs from the Qur'aan, the *Sunnah* and the scholarly consensus *(ijmaa)*.

Ninethly: Based upon the aforementioned:-

1 - It is not permissible for any Muslim who believes in Allaah as Lord; Islaam as the [true] Religion; and Muhammad *sallallaahu 'alayhi wa sallam* as the Prophet and Messenger, to call to this abominable ideology, or to encourage others to join it, give it currency amongst the Muslims; let alone to accept it and to attend its conferences and seminars and affiliate with its assemblies.

2 - It is impermissible for any Muslim to print copies of the Torah or the Bible; so how can it be permissible to print the the Noble Qur'aan along with them in one book! Whoever does or advocates this has indeed strayed far [from the right path]. Since doing this entails mixing the truth; which is the Noble Qur'aan, along with the distortions and abrogated truths of the Torah and the Bible.

3 - It is not permitted for any Muslim to respond to the call for building a mosque, church and synagogue in one complex. For this entails accepting [the validity] of a religion by which Allaah can be worshipped, other than the Religion of Islaam. [It also entails] denying the supremacy of Islaam over all other religions; an acknowledgement that there are three [valid] religions for the people of this earth and that any one of them can be adopted as a religion, because they are all on an equal footing; and that Islaam has not superceded the previous religions. There is no doubt that affirming, believing or being pleased with this is actually a rejection of faith and misguidance, because it clearly violates the Noble Qur'aan, the pure *Sunnah* and the consensus of the Muslim [scholars]. It would also imply an affirmation that the [textual] corruptions committed by the Jews and Christians are from Allaah - exalted is He above this.

Moreover, it is not allowed to call churches *'the houses of Allaah'* or [to believe] that its people worship Allaah in them with a correct and acceptable worship, since they worship upon other than the guidance of

Islaam. Allaah the Exalted said:

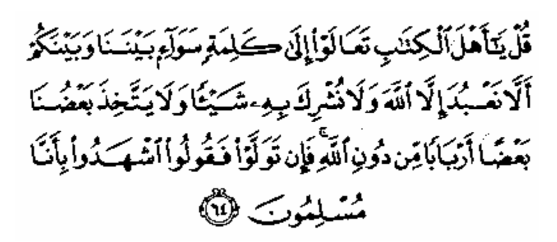
وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

"Whoever seeks for a religion other than Islaam, never will it be accepted from him, and in the Hereafter he will be amongst the loosers." [Soorah Aal-'Imraan 3:85]

Rather, they are places in which disbelief *(kufr)* occurs - and we seek refuge in Allaah from disbelief and its people. Shaykhul-Islaam Ibn Taymiyyah, may Allaah the Exalted have mercy upon him, said in *Majmoo' Fataawaa* (22/162):

> "They [i.e. churches] are not houses of Allaah, rather the houses of Allaah are the mosques *(masaajid).* On the contrary, they are houses wherein disbelief in Allaah occurs; even though Allaah's Name is mentioned in them. For houses are according to the status of its people; and these people are disbelievers *(kuffaar),* so these are houses wherein disbelievers worship."

Tenthly: From that which is obligatory to know is that calling the disbelievers, in general - and the People of the Book, in particular - to Islaam is incumbent upon the Muslims according to the explicit texts of the Book and the *Sunnah.* However, this should be done with clear proofs, good argumentation and by not forfeiting anything from the laws of Islaam. This will lead to them being convinced about Islaam and accepting it, or it will lead to establishing the proof against them. Allaah the Exalted said:



"Say: 0 People of the Book! Come to a word that is fair between us and you; that we worship none but Allaah; that we associate no partner along with him in worship; and that none of us shall take lords besides Allaah. Then if they turn away, say: I bear witness that we are Muslims." [Soorah Aal-'Imraan 3:64]

As for debating and meeting with them, or holding dialogues with them such that they may bring about their desires, achieve their objectives, vanquish Islaam and destroy faith, then this is falsehood and is rejected by Allaah, His Messenger and the Muslims - and we seek Allaah's aid against what they ascribe to Him. Allaah the Exalted said:

وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ عَنۢ بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَ

"Beware of them, lest they turn you away from a part of what Allaah has revealed to you." [Soorah al-Maa'idah 5:49]

Thus the Committee, in resolving upon this and clarifying it to the people, sincerely advise the Muslims in general, and the People of Knowledge in particular, to fear and obey Allaah the Exalted; to be conciouss of Him; to defend Islaam; safeguard the *'aqeedah* of the Muslims from misguidance and its callers, and from disbelief and its adherants; to warn people about this invitation to misguidance and disbelief - the call to the Unification of Religions - and against falling into its traps. We seek refuge in Allaah for every Muslim, from becoming a cause for bringing such misguidance into the lands of the Muslims and from spreading it amongst them.

We ask Allaah the Most Perfect, by His beautiful Names and lofty Attributes that He protects us all from being afflicted with misguidance; that he makes us rightly-guided and rightly-guiding; and makes us defenders of Islaam upon guidance and light from our Lord, until we meet Him and He

is pleased with us. With Allaah lies all success. May Allaah extol and send the blessings and peace upon our Prophet Muhammad; and upon his Family, Companions and followers.

The Commitee for Scholarly Research and Verdicts; Kingdom of Saudi Arabia

'Abdul-'Azeez bin Baaz (president)
'Abdul-'Azeez bin 'Abdullaah aalush-Shaykh (vice president)
Saalih ibn Fawzaan al-Fawzaan (member) **Bakr ibn 'Abdullaah Aboo Zayd** (member)